

BENTIVOLIO

AND

URANIA,

The Second Part,

IN

TWO BOOKS:

By NATH. INGELLO, D.D.



L O N D O N,

Printed by J. Grismond for RICHARD MARRIOTT, and are
to be sold at his shop in Saint Dunstan's Church-yard
in Fleetstreet. 1664.

BENTIVOGLIO

AND

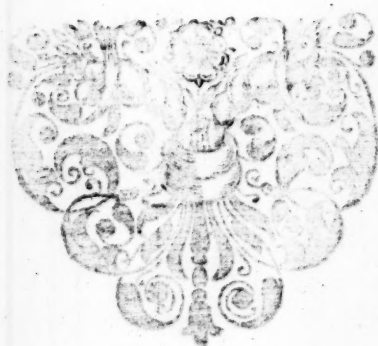
URANIA.

The Second Part,

IN

TWO BOOKS.

By JOHN. BENTIVOGLIO.



L O N D O N.

Printed by J. Gifford for RICHARD MARRIOTT, and are
to be sold at his shop in Saint Dunstons Church-yard
in Fleet-street. 1664.

To the Right Honourable
JOHN Earl of LAUDERDAILL,

*Secretary of State to His Majesty for the Kingdom
of Scotland, Gentleman of His Majesty's Bed-Chamber, and one
of His most Honourable Privy Council in both Kingdoms.*

MY LORD,



He Obligations which your Lordship hath laid upon me are so great, that I disputed a good while with my self whether it were not better to continue an unthankful Negligence, then to attempt a Gratitude in this poor Expression. When I perus'd the Number of your Lordship's Civilities, I felt something of those troublesome Passions which surprize a Merchant when by the Foot of his Accompts he perceives that his Debts have overgrown his Ability to make Payment. But remembering how unworthy a thing it is ingratfully to conceal another's Right, I thought it was necessary to acknowledge what I owe, though I am not able to discharge it: and when besides this I consider'd that your Lordship's Goodness can as easily take a small Acknowledgment in good part as bestow Courtesies without the Expectation of any, I grew a little confident, and thought that the Forbearance of a due Address would be as unjust a Modesty in me, as it is in any Tenant who is ashamed to carry his Rent because his charitable Landlord requires only a Pepper-corn.

A z

This

THE EPISTLE

This Motive, yes, my Lord, this Motive is the Root upon which my Boldnesse grows. A mean Sacrifice is not incapable of Acceptance with God, nor a little Present with such as are like him, if they be offer'd with a sincere Mind. With my own Intentions I am indifferently well acquainted, and I have receiv'd such Assurance of your Lordship's generous Disposition, that I think I may lawfully say that in your Lordship's behalf which *Pindar* did long since for *Theron* the Prince of *Agri- gentum*;

Olymp. Od. 2.

Τεκνὸν μήπιν' ἔχοντος
Γ' ἐπέων πόλιν,
Φίλοις ἀνδρα μάλλον
Ἐυεργέταν ὡσεπίσιν, ἂν
Φθονέστερόν τε χέρον.

But lest I should offend your Lordship's Modesty with a Recital of your just Praises, or presse too rudely upon your Patience with a long Epistle, I will only crave leave to tell you a short story, (which is also a Cast of my present Office) and then kisse your Lordship's Hands.

As I went one day since your Lordship's Departure from hence to that part of the Neighbouring Hill which riseth with a lofty Grace upon the South-side of the pleasant Valley *Aquedon*, where I had the Happinesse first to know your Lordship, I chanc'd to arrive at that hollow part of the Rock where your Lordship was sometime imprison'd, just as *Apollo* accompanied with his *Vir- tuosi* was making a Visit to the *Muses* who inhabit there.

D E D I C A T O R Y.

there. They to our great trouble were at that time weeping. We having ask'd the Reason of their Tears, they answer'd, that it was not possible to be so stupid as not to resent the Absence of one of their best Lovers, and that they had not been able to sing as they us'd to do when they thought of the Losse which they suffer'd by his Removall. VVe were going to ask the Name of that so worthy Friend; but when by chance we saw the Door of your Lordship's Cell thrown open, we knew well enough whom they meant, and replied thus; Most gentle Muses, It is ingenuous not to forget one to whom you are obliged; but you must take heed lest under the Pretence of Grief you enviously resent your Friend's Happiness. VVould you confine him to your petty Conversation who is design'd to the Service of one of the greatest Princes in the VVorld? You do too fondly love your private Concerns, if you are displeas'd because such a Gallant Soul is taken from you, and you do not consider that it is to promote a General Good, and to undertake a part in those useful Cares to which the Muses themselves owe their Tranquillity. If great Minds should resolve to decline the troublesome Affairs of Courts, the most flourishing Kingdoms would soon find the same miserable change of their happy Condition which the *Athenians* brought upon their once famous City, after they had depriv'd themselves of their best Statesmen by a brutish *Ostracism*:

THE EPISTLE

with which Fate the *Syracusans* also were justly punish'd, for making an Apish imitation of that pernicious Custom by a foolish *Petalism*. The first of these States might with as good reason have built their *Acropolis* without Foundations, and the other have sent their Fleets to Sea without Ballast and Pilots. The Truth is, if Vertuous Persons would not be drawn out of their quiet Privacies to attend Publick Businesse, Devils and the worst of Men would only be left after their wild fashion to govern, that is, to destroy, the World.

Civility made the Muses silent till we had done speaking, and then they wept again. Whereupon one of our Company demanding what it was that could trouble them still; one of them (as I remember, it was *Urania*) replied thus, We are not capable of envying one whom for many Reasons we are oblig'd to honour with our best Love; neither are we so poorly-spirited as to repine at the publick Benefit which many may reap from our Lover's Employment: our Tears do only signifie our Desires of our Friend's Security, and expresse the Fears which we must have for One incompass'd with those Dangers which commonly attend the Flourishing Seasons of Humane Life. VVe have been told that a Royal Poet us'd to call great Prosperities (in Greek) *Flattering Lubricities*; and that *Aossa* the Mother of *Xerxes* express'd the same sense in words not much different;

DEDICATORY.

Καί με καρδίαν αμυσσὶ φροντίς,
Μὴ μέγας πλῆθος κοινῶς ὅσας ἀντρέψῃ ποδὶ
Ὀλβον.

Eschyl. in
Pers.

To which our great Lyrick speaking upon the
same Argument hath added,

— ἀλλὰ γὰρ χαλεπὴ ψαῖμα
Μέγαν ὄλβον σὺν ὀδυ-
ρᾷ χόρῳ δ' ἔλπει
ἄλβον ὑπεροπλον.

Olymp Od. i.

Here *Apollo* smil'd and said, I see that all true
Lovers are a little Jealous. I cannot but pardon
that carefulness which springs from tender Affec-
tion; but withall let me advise you to comfort your
selves, and to lay aside those Apprehensions which
you might not unfixly entertain for low Spirits;
they are impertinent here. I suppose you have
had so much Experience of your Friend's Vertue,
long tried by many Assaults of Adverse Fortune,
that you cannot wish his Return to the old Dun-
geon in *Portland* for your fuller satisfaction in that
Point; and therefore it is unreasonable to distrust
him now when he is brought upon the Theatre to
shew the same Vertue in a new Scene of Life, to
perfect his Courage in the Probations of a bright
Prosperity, and to receive that Honour which is
due to Fortitude when it hath prov'd it self Invinci-
ble by blunting both the Horns of Tentation.
Leave weeping, Dear Muses, and pray that your
Friend may doe honour to God proportionable to
the Advantages of his Condition, that he may
happily

THE EPISTLE, &c.

happily serve and be alwayes loved by his Royal Master, that he may encrease the Glory of his Noble Family, and after many peaceful dayes in this World be admitted into the Beatifick Presence of the Eternal King

Here the obedient Muses dried their Eyes, kneel'd down and pray'd heartily (as true Lovers use to doe) for your Lordship's Happines; which Performance is also the daily Task of,

MY LORD,

Your Lordship's most Obliged and very

Affectionate Servant,

N. INGELO.

A P R E F A C E

T O T H E R E A D E R.



Must begin this Address with an Excuse, and crave pardon for a Mistake in the close of the Fourth Book of this History; which was occasion'd by a Report that Bentivolio and Urania, with the rest of their Companions, after their Departure from Phronesium, went immediately to the Higher Theoprepia: but I am inform'd since by an intimate Friend who dwelt some time in that Country that they made a stay at Theander's House in the Borders of the Lower Theoprepia, being engag'd to it by the Charming Conversation of the two Vertuous Sisters, Theonoe and Irene. Whilst they stay'd there, Bentivolio and his Brother understanding by two Gentlemen who came upon a Visit to Theander's Daughters, that the brutish Theriagene had barbarously depriv'd Alethion of his Kingdom; they found themselves very unwilling to return home till they had endeavour'd the Restauration of that Excellent Prince. As the Design was worthy of their Generous Souls, so they thought it feasible by the Assistance which they hop'd to obtain from the King of Theoprepia.

After I had receiv'd this Intelligence, I thought it was necessary to correct the fore-mention'd Errour; I look'd upon my History as imperfect without this Addition, and suppos'd that it might be no unpleasing Diversion to some Readers to understand the Life of Alethion, to know the Accidents which happen'd to the Noble Travellers before their return to their own Country, and to reade those Discourses which pass'd between Bentivolio and other very worthy Persons concerning Arguments which I think to be of as great Import as any in which Humane Wit employs it self. In some places I have brought

THE PREFACE.

them in defining the Nature of true Happiness, in some asserting the Existence of a Deity, in others attempting the Vindication of Divine Providence. Sometimes they undertake to shew the Vanity of this present Life, and the true Use of that short Time by which our Continuance in this World is limited. Sometimes you will hear them exploding vain Pretenders to Revelations in Matters of Religion, and at other times demonstrating the Eternal Nature of Virtue; and in some Leaves you will read what they said when they endeavour'd to prove the Immortality of Humane Souls: besides some other Subjects very considerable to all serious Persons, which I have endeavour'd to put into handsome Dresses, both knowing that they are worthy to be adorn'd with the most industrious Art, and also hoping that they would add grace to my Book whilst I treated concerning them.

I thought also it would not be unacceptable to insert a short Story of the Life, and to give a brief Synopsis of the Sacred Doctrine, of our dearest Saviour: To which I have added also a Vindication of his Incomparable Gospel, to discharge it from the Impudent Cavils of those who undervalue the Holy Scripture, not because they have much Wit, but because they are Ignorant of those Perfections for which it is not only Justifiable, but Admirable; as they have been told not long since by a Gentleman deservedly honour'd for Wit, Virtue and Learning.

In asserting the fore-mention'd Verities I found reason to be more prolix, and shorter in the Historical Narrations; which though they are in most parts Parabolical, and so not unuseful to those who will understand them, yet they being not the Principal parts of my Discourse, I thought less care was requisite to compose them.

If any Curious Reader ask, But why all this? Really I can only say that it was partly to give an account of my Time to Almighty God, to doe honour to the Gospel of our Lord and Saviour, to serve the Lovers of Truth and Goodness; and partly to entertain my own Mind. If Tully pretended this as a Reason of his writing Books, Nos autem qui non tantum roboris habemus ut Cogitatione tacitâ à solitudine abstrahamur, ad hanc scribendi operam omne studium curamq; convertimus; I hope I may use the same Excuse, especially since I am very much satisfied that I could not employ those quiet Hours which I gain from the troublesome Affairs of Humane

THE PREFACE.

Humane Life to better purposes then those which I have mention'd. What good man can dissent from him who, amongst some Extravagancies, hath recorded this noble Speech, Il ne faut pas douter que ce ne soit l'usage le plus honorable que nous leurs sçaurions donner; & qu'il n'est occupation ny dessein plus digne d'un homme Chrestien, que deviser par toutes ses estudes & pensemens à embellir, estendre & amplifier la verité de la creance? i. e. There is not an Employment more honorable for a Man or more worthy of a Christian, then those studious Endeavours by which we embellish Religion, and advantageously recommend the Truth of it to the World. I cannot but think that what Ion said of his Attendance at Delphi, may be much more fitly applied here;

*Monn. Book
2. chap. 12.
p. 243.*

Καλόν γὰρ τὸν πότον, ὦ
Φαῖε, σοὶ πρὸ δέμου λατρεύω,
Τιμῶν μάλιστα ἔδωκεν.
Κλεινὸς δ' ὁ πότος μοι
Θεοῖσι δούλει χερ' ἔχει,
Οὐ γὰρ τοῖς ἀλλ' ἀνθρώποις
Εὐράμοις πότοις μαχθεῖν

Eurip. in Ion.

or what the Priestesses call'd her services,

Πότοι ἦ δού', κάματόν τ' εὐκάματον.

In Bacch.

Which in English speaks thus,

My Task is noble, Phœbus me commands
To wait where the Oraculous Tripod stands.
I serve no Mortal, but that God whom all
The World doth justly their great Patron call.
This Holy Office is Ambition's Height,
To serve is Honour, and to work Delight.

What can be more congruous to our Nature, if we know our selves, then this φιλότατος ἄχθος, to devote our Time to the service of God, and (which he values as one of the chief Sacrifices which we can offer to him) to direct our Actions to the Melioration of Mankind? I look upon the World as a great Temple whose Doors are open day and

THE PREFACE.

night, in which some do continually sing Hymns in the Praise of the Eternal King who is the Creator of it: It becomes all Excellent Spirits both to bear a part in that Divine Song themselves, and to use their best Art to bring others into that Holy Chorus. How far these Papers may conduce to so good a Purpose, I cannot tell; but I have made them as persuasive as I could. That for which I have been chiefly solicitous is that they may please τὸς τῇ σοφίᾳ Πατέρας, ὃς τὸς ἀρεταῖσι μαμαλόζεις ὑμῖς, such as are fit to determine concerning Wisdom, and who have heartily concern'd themselves for the Interests of Vertue: and if this Expectation be not frustrated, I shall think my self νενικηκέτω ἡ μέγαν Ὀλύμπια, to have perform'd the greater part of my Task; and for other matters I think my self able to pass unconcern'd through little Censures.

In this short Prologue I think it will not be impertinent to make a particular Address to Atheists, Epicureans and Scepticks.. I have many Reasons to fear that I shall not convert Atheists: I know that such as dispute with that sort of men do προπολεμῆσαι τοῖς ἀλαζόνοις καὶ δυσειδέχοις, contend with the Arrogant and argue with such as are hard to be convinc'd: but since their Infidelity is conquerable, I have done my endeavour; and if the Application prove not effectual, yet I hope they will find no just cause to be offended at my Charity, if any such shall happen to read this Book. If I have us'd any sharp Expressions in the Reproof of their Unbelief, or endeavour'd to cast Disparagement upon their Principles; they will not have Reason to be angry if they consider the Greatness of that Interest which I defend, and remember that the Ancient Philosophers spoke at a far higher Rate; the boldness of whose Philosophick Zele I have follow'd at a very remote distance.

Plotin the chief of the Platonists pronounceth rooundly, that the Denial of an All-wise Creator is" ἄλογον, καὶ ἀνάνους ὅτι οὐκ ἔστι αἰσθησι κακῶς, so Irrational that it can be approv'd by none but those who have neither Understanding nor Sense. Arrianus, in a great Indignation against such as could not discern God by his Providence, breaks out into these passionate words, ὅτι τὸς θεὸς, ἐν τῷ χειρότερον ἀπὸ τοῦ ἀνθρώπου τῆς προνοίας, τῶν αἰσθησιν καὶ εὐχαρίστων, &c. O God, one of thy Creatures is enough to discover thy Providence to a modest and thankful Person; those who have consider'd many of them, and yet do not acknowledge

Enrip.
Pind.

Enn. 3. lib. 2.

Enb. 1. cap.
16.

THE PREFACE.

ledge a Creatour, are guilty of a stupid Impudence, and (as he saith in another place) are destitute of a *σωφρων συνορακη ἐν τῷ* Lib. 1. c. 6.
ἐνδεῶτον, they have lost their Discerning Faculty, and so cannot perceive; or are infected with Ingratitude, and will not acknowledge a God. Cicero having made use of the Admirable Courses of the Orbs as an Argument to evince a Deity, says, *Hæc* Lib. 2. de Nat. Deor.
qui vacare mente putat, is ipse experts mentis habendus est, &c. He which is not sensible of a Divine Mind so fairly represented, is so devoid of Understanding himself that he knows nothing.

Many others whom it is needless to cite have us'd Expressions of the same nature; who, though they were not so enrag'd with the baseness of Atheists as Moxus was, who drown'd the Crambians because they did not worship any God, yet being inflam'd with a sober Zele they made use of words which were justly reprochful, and condemn'd them as most unworthy Persons for attempting to extinguish the noblest sense of our Souls, and to eradicate *τὴν παλαιὰν πίστιν, τὴν* Plat.
ἀναγκαῖον ὅτιοισιν, ἐμφυτοὶ δὲ παρὶ τῶ λογικῷ, πάντα ἔχουσιν ἐς ἀέθαιον, the Dion. Prus.
 Ancient Faith of Mankind, that Natural Belief which is planted in all Reasonable Souls, and to overthrow the strong and everlasting Foundation of Vertue. Who can justly blame their Heat, when they did only oppose such as do *τῆς κοινῆς πίστεως κατατολμῆσαι*, insolently affront the common Faith? For my own part, I must say that whilst the whole World exhibites Arguments in the behalf of God, and all the Creatures proclaim a Deity echoing to one another with loud Acknowledgments; I cannot but wonder that the morose Atheist should not be pleas'd with this Intellectual Harmony: whilst he stops his Ears, and with a surly voice denies the Truth which is so generally affirm'd, he makes me think of the dull-sounding Drone in a Bag-pipe, for when the higher Notes delight the Ear with various Harmonies, being pleasantly referr'd to one another, this discomposeth all with one Base untun'd Note. I would not have troubled my self with this sort of People, but that I judg'd it necessary to shew the Falshood of their Principles, and so to prevent the Contagion of those Errours which have a most pernicious Influence upon Humane Life; for they tend directly to the Overthrow of Religion, the Destruction of Vertue, and to the Introduction of all bold Wickedness into the World.

THE PREFACE.

Book. 5.

Lib. 3. cap. 7.

In Not. ad
Laert.

The voluptuous Epicureans will be content that I make my Address to them very short, lest they should be too much disturb'd in their soft Repose. I confess I think it is to little purpose to say much to them of Divine Matters, whom Sensual Pleasure hath made Ἀμελυν-
νέσχετος, such dull-sighted Judges of Truth, that they affirm there ought not to be any Knowledge of Good and Evil, that so they may eat Forbidden Fruit more securely. Lest they should be compos'd with that which I have written in disgrace of the Life, as well as the Philosophy, of their great Patron, Epicurus; I think it is fit in this place to give an Account of the Reasons which I had for it. His Opinion concerning Pleasure was declar'd in the time of his Life by his most intimate Companions to be this; That our Happiness doth consist in brutish Voluptuousness. That this is the genuine Sense of his Expressions, his chief Admirers could not but acknowledge many years after his Death. Lucian confesseth plainly, that when he compar'd Epicurus with Democritus and Aristippus (τὸν ἐκείνῳ Σοφιστὴν τῆς ἡδοναίας, that famous Master of Luxury) he had nothing to say but this, That he was παρὸν ἀσεβέ-
στερος, καὶ ἄλλα ἡδὺς ἔχειν φίλος, more impious then they, but for other things he was a good Companion and a Lover of his Palate. He was reproch'd for his beastly Philosophy by Hea-
then as well as Christian Writers, as is manifest to such as know Books. Among others the Noble Epictetus, as Arrianus testifi-
eth, us'd to call his Opinions Πονεῖα δόγματα, Ἀνατρετικὰ πόλεων ἔ-
λυσαντικὰ οἰκῶν, Wicked Assertions, destructive to Cities, pernicious to Families. Though Diogenes Laertius endeavour to put a better Gloss upon his Doctrine, yet what is the Testimo-
ny of a single Author against so many who are unexceptionable? That one gallant man, Cicero, whom I have oppos'd to him as a Counter-
witness, is so considerable, that the learned Casaubon doth esteem him worthy of a higher Encomium then I have bestow'd upon him, and useth these words in his Praise, M. Tullius, Autor gravif-
simus, quique esse debeat εἰς ἀντιμύειον Διογενῶν, M. Tully, a most grave Author, and one who alone is worth ten thou-
sand Diogenesses. I might adde to these the disgraceful Chara-
cter which is put upon this Sect in Holy Writ.

That the Gardens of Epicurus were not free from that sort of Women which I have mention'd in my fifth Book, needs no greater

Proof

THE PREFACE.

Proof then what I have offer'd. Besides one whom I have named, Laertius and Tully have recorded many others, the chief of which were Marmorium, Erotium, Hedia and Nicidium. The Epistle which Leontium, one of that Number, wrote to Lamia, in which she complains of the Venereous Temper of Epicurus, and disparageth him as an old Adonis, is recorded in the second Book of Alciphron, and begins thus; *ἴδοι δούρατος παρὸν, ὡς ἔσται, ἔτι πάλιν παρεκνευόμενος πρὸς σὺν τε, οἷά μιν Ἐπίκουρος ὕποπτος διὰ τὴν πᾶντα λαοφροσύνην, πᾶντα καὶ πᾶσι, ἁπλοῦς ἀδελφὸς μοι γράσῃ, ἐκ δόκω ἐκ τῆς κατὰ. Μὰ τίς Ἀφροδίτῃ, ἢ Ἀδωνίς ἢ ἡδὴ ὀγδοήκοντα ἔτη, ἔτι αὐτὴν ἡγεῖται φεικνύσας, ὅφρα φιλοσοφῶντος, ὡς καταπαραμύειν ἢ μάλα πόκος ἀπὸ πλάγι.* I. e. Nothing, as I think, is harder to be pleas'd then an old man when he grows youthful again, this Epicurus doth so persecute me. He finds fault with all things, suspects every thing, and writes endless Letters to me, which keep me from his Garden. By Venus, if Adonis were now fourscore years old, lousie, always sick, and wrapp'd his head in a Fleece of Wool in stead of a Cap, I could not endure him.

But I will disturb these delicate People no longer.

The Scepticks can expect no satisfaction from me; for they teach their Scholars to laugh at Geometrical Demonstrations, and have given them this as the Summe of their Philosophy, That they ought not to believe any thing. It must be granted that Truth is not very easily found out; but they have highly differ'd it by confounding it as much as they can with Falshood, and discourage all Industry by reproching our Endeavours for the obtaining of it, as Enquiries after we know not what. What else did Boccace mean by his three Rings, Sextus Empiricus by his Purging Potion, his Ladder and Fire? To what other End did he direct the great pains which he took to prove that we have no Faculties to employ in the search, and that Truth hath no distinct Character from Falshood, that we have no Con-nate Directions or External Helps to bring us to the knowledge of any thing; in short, that we are as much assur'd that Salt-water is mad because the Sea ebbs and flows, as that a Man is Rational because he apprehends and discourses? This stupid Unbelief was much promoted in the World by Lucian; and how much he pleas'd himself in his Attempt may be perceiv'd by his Hermotimus, the Cup suppos'd to be lost in the Temple of Æsculapius, and that stee Jeer which we

THE PREFACE.

find in his Piscator: Φιλ. Ἡ ἀμυδρὰ δὲ αὐτῇ ἐς ἀσπίδος τὸ χρώμα ἢ
 Ἀλβιδά ἔστι. Λακ. Οὐχ ὁρῶ ἥτινα δὲ λέγεις. Φιλ. Τὰ ἀαλλώπεισι ἐκείνω
 ἔχ' ὁρᾷς, τίω γυμνῶ, τίω ἔσπευγνυσαν αὐτὴν δολιδομαίνας; Λακ. Ὅρῳ νυν
 μολῖς.

Plot. Enn. 1.
 Lib. 6.

I can easily foresee also that a small Effect of this Discourse is to be expected from the Rhodomonts of this present Age, who having resign'd themselves to the slavery of Vice, do publickly declare themselves free from all pretences to Vertue, and with no small scorn pronounce (as some of their Predecessors did long ago) τίω σφοδρῶς ἡλιθιοὶ (εἰ), ἢ δικαιοσύνην γινώσκαι εὐνοῖαν, That Temperance is but Folly, and Righteousness a generous Ignorance; and boldly protest that Bonum is Umbra quum nescimus, quod Honestum splendido magis quàm solido nomine dicitur; Goodness is a shadow of we know not what, which by a splendid Title, without any solid Reason, is call'd Honesty.

S. Emp.

And because they would not be condemn'd by the Vertuous Lives of good men, they would have the World believe that such as endeavour the Reformation of Mankind, and give Rules of Excellent Discipline in hope to make Men better, do only ὑπερφύλασσαι τῶν ἀνθρώπων φύσιν, ἢ ὑπερᾶσαι πολλοὶ ἢ τ' ἀλβῇ λέγειν, speak great words which are above the Power of Nature, and rather declare what they wish then what is possible; and that when they persuade others to put their Doctrines into Practice, they do not tune disorderly Nature, but put it upon the Rack.

De Constant.
 Cap. 4.

In Epist. ad
 Cratichum.

I know very well that whosoever considers the Degeneracy of Humane Nature, will be compell'd to say with Seneca, Rem difficilem optamus humano generi, Innocentiam, We desire a very difficult thing for Mankind, Innocence; and after many Endeavours, still perceiving the potent resistance which Vice makes, will be apt to use the Reflexion which Hippocrates made in the like Case, Ἀλλὰ ταῦτα μὴ ἐσχαί, These are but wishes. Yet we are asur'd also that those who wish well to others are not to be blamed, and that thanks have been given to such as refus'd to despair in hard Attempts. It is a base Cowardise to yield to an Adversary who may be conquer'd, though with some difficulty; especially where Courage can ascertain a Victory in part: And therefore wise men have as rationally

THE PREFACE.

*nally continued their Endeavours in this case, as Mariners do their Industry at the Pump of a Leaking Ship; which Seneca hath gallantly express'd in these words; Aliam excludit aquam, aliam egerit, manifesta foramina præcludit, latentibus & ex occulto sentinam ducentibus labore continuo resistit; nec ideo intermittit quia quantum exhaustum est subnascitur. Lentò adjutorio opus est contra mala continua & sæcunda, non ut desinant, sed nè vincant, i. e. They keep out the Water as well as they can, they force out that which gets in, they stop the Leaks which are visible, and resist the danger which threatens them by such holes as they cannot discover, with a continued Labour; neither do they intermit their Pains, though the Vessel takes in water as fast as they exhaust it. We must use a gentle Industry against those Mischiefs which spring up continually, not hoping to destroy, but to subdue them. For this Reason I have broke through the Discouragements which arise from the Power of bold Vice, and ventur'd to describe Noble Examples in which Holy Rules appear practicable, that I might both engage and assist Imitation in all capable Souls: And I made choice of this way, knowing that we ought, as Plato hath told us, *ὡς τὸ θεῖον ἔχει λαμπρὸν ὄψοντες ἀνθρώποι, ἵνα αἰσθάνοντο* ^{In Alciob.} to act looking upon beautiful and divine Images set before us. Some possibly will learn to despise a vicious course of Life, though it be follow'd by the degenerate part of the World, when they see how contemptible it is in comparison of better Examples; and rather endeavour to contribute something to the Exaltation of Humane Manners by their Vertue, then hope to excuse their own Imperfections by citing such mean Precedents. It is but a slight Justification of our Actions which is only taken from Vulgar Practice; *ὃ δὲ χειροποιεῖται τῶν ἀρετῶν οἱ τόποι, ὃ δὲ οἱ νόμοι*, For no ^{M. Tyr.} place can create Vertue by common suffrages: but it is the ^{Dissert. 20.} glory of men to conform their Lives to the Eternal Reasons of Goodness, whose Indispensable Principles are Connate with our Souls.*

It will be strange to no wise man that I interpret the Divine Precepts as requiring Duties far above any thing which we see practis'd in most Nations of the World. An Excellent Person hath told us

THE PREFACE.

*Mori
Utop.*

long since, Equidem si omittenda sunt omnia tanquam insolentia atque absurda, quæcunque perversi hominum mores fecerunt ut videri possint aliena, dissimulemus oportet apud Christianos pleraque omnia quæ Christus docuit; If we must omit all those things as impertinent and absurd which the perverse manners of men have made to seem strange, we shall be forc'd to conceal among Christians most of those things which Christ taught.

*Julian. in
Misopog.*

I hope none will take an occasion to find fault with me by making this uncharitable Supposition, that I have taken the boldness to give Precepts of Vertue, desiring by that means to be esteem'd better then others. No, no; ὅτι γὰρ εἶναι μοι πρὸς ἄλλους τιτὸ ἀμύλλαν, ἐμαυτὸν δὲ πλεονέχων. I have no contention with any in that point, but with my self alwayes; for I endeavour by the Assistance which I administer to others to grow better then my self. I desire also that none would be offended at those Objections which for the insolent boldness with which they contradict Truth might be suppos'd worthy to be conceal'd; I judg'd it in some part necessary, lest the Adversaries of Truth should say, if I had quoted only some more ordinary Exceptions, ὅτι φρόνα καὶ πεινέμενοι κατὰ τοῦ λόγου, ὡς φασὶν ἀνδρῶν ὡπλισμένων κεκρατηκέναι, That we set up Puppets of Twigs, and having shot them down boast that we have conquer'd arm'd Men: I thought also that being answer'd they would become harmless.

*Lucian. in
Hermot.*

I suppose I need make no Excuse for inserting amongst my Discourses some Arguments known only by Divine Revelation; for I design'd this Book principally for the service of Christians; and all men do esteem it a most absurd thing not to be willing to hear Truth or receive good Newes because it is not brought by an ordinary Carrier.

Now, Courteous Reader, I commit my Papers to your perusal. I dismiss them more chearfully, because of that Good Fortune which, as I make bold to hope, doth await them; being assur'd that if any thing be written as it ought to be, it will please Good men; and that whatsoever is defective, will equally please those who take most delight in that which is worst, having indeed no other way to keep themselves in their own favour but by finding faults in others. And as I must alwayes esteem it a high Reward of my Endeavours, if they be accepted by the Vertuous; so I do think my self worthy of much blame if

THE PREFACE.

if I should envy that small content which any shall please to take in that which, because it corresponds not with their Humour, they vote Imperfect; especially since I have plac'd the Satisfaction of my Mind concerning this Book, not in Expectation of Praise, but in Assurance that what I have written is a service to Vertue and Truth.

THE PREFACE.

If I should only say that small content which any shall please to take in
that which, because it corresponds not with their Humour, they vote
imperfect; especially since I have plac'd the Satisfaction of my Mind
concerning this Book, not in Expectation of Praise, but in Assurance
that what I have written is a Service to Learning and Truth.

FINIS

26

THE
FIFTH BOOK:
OR,
THERIAGENE.



He beautiful *Irene* conducting the Noble Travellers along the Grove, where the chearful Birds welcom'd their Arrival with pleasant Notes, in a short time they entered into a Walk more spacious then the rest, where fair Lyme-trees and flourishing Sycamores stretching their long arms from one side to the other made a most hospitable shade, which with the help of thick branches covered with broad leaves kept out the offensive heat. This Walk brought them to a Garden which joyned to the House, which was beautified with many fair Plats incompas'd with little Myrtle-hedges, and being adorned with excellent Flowers and fragrant Herbs did recreate the Senses and Minds of such as came near them with sweet odours and lovely colours. It was grac'd with variety of broad Allies bordered with Cypress-trees. At the four corners of the Garden were Sommer-Pavilions of structure sufficiently handsom. Upon the other side of the House was a fair Orchard planted with the best sorts of Fruit-trees and many rare and useful Plants. The passage to it was through a little Wilderness, which by many windings representing a Labyrinth in a Wood of Laurel, Holly and Juniper, led to a delightfom Aviary peopl'd with the best-voic'd Birds. The middle of it was embellished with an artificial Rock,

out of which crystal streams continually ascended through little Pipes, and falling down the sides of the stone fill'd a small Sea in which the Rock stood with water. Here the Birds took an infinite delight to drink and bathe themselves: Neither did they think themselves Prisoners; for the Cage being large, handsomly turfed, and having many Trees planted round about the sides of it, gave them so much room to build their Nests and fly up and down, that they seem'd to enjoy a Wood in a Palace. When they came to the outermost Walks upon the North-side of the Orchard, they saw large Fish-ponds, some of which bred so plentifully that they stored all the rest; and those which were not Mothers prov'd good Nurses, and did so well feed the young Frie, that they supplied the house upon all occasions with delicate and well-grown Fishes. They had no sooner entered into the Garden but they were in full view of the House, which though it was not so curiously fram'd as to make signification that he which built it hoped to live in it for ever, yet neither was it so meanly contriv'd or furnish'd, but that it was fit to entertain most worthy persons. At this time the Owners look'd upon it more pleasingly then ever, judging it now the happy Receptacle of such Company as Angels would be glad to receive into their Celestial Mansions.

Here the Vertuous *Theonoe* receiv'd the Noble Travelers, and accosted them with such a Grace, that it struck them into no small Admiration of her presence. She did fully answer and somewhat exceed those fair Proportions by which they had drawn her Image in their minds, not so much in regard of those fading Lustres which are visible in the Body, and do usually produce a slight Love in amorous Hearts, (though she had Beauty enough to make her Body a lodging most agreeable to the Excellent Qualities of her Heavenly Soul, and it became her as properly as a handsome Cabinet doth a most rich Jewel) but she was chiefly wonder'd at for those better Vertues which raise and fix the greatest Estimations in the Breasts of the most knowing Persons. But that some which have heard of her

her

her incomparable Perfections, would think them prophand if any of no greater abilities then mine are should offer to picture them, I would venture at her Description: However I suppose I may lawfully doe it, or at least it is but a Sin that she her self would pardon, that upon so just an occasion I make bold to relate what I can remember of her singular Vertues. The shape of her Body was so full of Symmetry, that the most curious Linner could find no fault in it. Her Eyes were beautified with a sparkling Modesty. Her Countenance was a lively Pourtraiture of Grave sweetness. Her Dresse was such as shew'd that she neither wanted Art to put it on decently, nor was troubled with any phantastical delight in Apparel. Her Father neglected nothing which might signifie his affectionate care of her Happinesse, but being sensible that he had receiv'd from God a Daughter of an Excellent Nature, he was diligent to give her Education suitable to her Capacity and Birth. In this point *Theonoe* had the best assistance in the World, that is, the daily Example of her most prudent Mother *Sofandra*. Her great Knowledge testified that she had improv'd all advantages to the utmost, and was a clear proof that the Capacity of the Female Sex is not so inferior to ours as some Men do ignorantly believe. Her Fancy was quick, her Memory faithful, her Judgment solid. She understood many Languages, and could speak some very exactly. Her Discourse was compos'd of discreet Wit, and rais'd Admiration in all that convers'd with her: for she deliver'd well-fitted Words and excellent sense with such tunable Accents, that those which heard her thought she spoke like *Memnon's* Statue when it was struck with the Sun-beams. Her Conversation was Ingenious, and alwayes express'd such a modest Confidence as accompanieth Innocence when it is lodg'd in a generous Soul. Her Temper was something reserv'd, but void of all Morosity. Her Deportment prudent, and wanted nothing which is requisite to make up a graceful Carriage. She shew'd no Affectation in her Speeches, Looks or Actions. Humility pleas'd it self to dwell in such a No-

ble Spirit, which set off its worth with all possible Advantage. She had so much Dilcretion and Fidelity, that the most Excellent Persons in the World desired her Friendship. She did so truly love Charity, and express'd her regard of those which needed it with such an universal care, that there were none of her poor Neighbours which pray'd more heartily for themselves then for her. She was known to be such a passionate Votary to Chastity, that none durst speak rudely in her presence. She was a true Lover of God, and devoted her best Affections to him and to his service, ever esteeming it as a great folly to pretend Love to amiable Persons or worthy Things, and to slight God, the greatest Good and First Fair, by whom all other things were made lovely. Her Religion was not made of Talk or fram'd of a few external addresses, by which many make their Devotionary part, like the rest of their Life, a Complement; but it consisted in a great Knowledge and much Love of the Divine Nature, and in a constant Resignation of her Will and Actions to all holy Commands as indisputable Laws. Having spent a good part of her Life according to this infallible Method, at last she grew accomplish'd with all those Vertuous Habits, and was blest'd with those serene Tranquillities which fix themselves in those Ingenuous Souls where true Knowledge is sincerely obey'd.

This is a rude draught of *Theonoe's* Perfections: and though I have not been able to paint her to the life, yet it doth so far resemble her, that by it you may know the Qualities of *Irene*; for they were not more Sisters in Nature, then they were alike in all vertuous Accomplishments. Indeed they were two lively Reflexions of one Divine Beauty parted between them, and shined with no more different Rayes then the Sun would send down if it were cut into two pieces.

Some possibly which may chance to read this Story will be apt to think that I have said too much in their Commendation: but there is none which ever saw them and was in their company, but will either be angry or
sorry

sorry for the imbecillity of my Wit, finding the *Encomiums* which I have bestow'd upon them to fall so exceedingly short of their transcendent Worth. I have the rather committed this short Delineation to writing, because I suppose that other sorts of Painting are onely able to expresse but one half of Beauty, and that the far worse part; and because I think the two Sisters in this representation are so far beyond ordinary Exemplars, that many Ladies would think themselves very handsome if they were like them; and of this I am sure, that in all places it is not easie to meet with such as are equally made up. I know it is no hard matter to find many which are grac'd with an elegant form of Body, pleasing features of the Face, an amiable sweetness of quick Eyes, Heads cover'd with fair Hair, smooth Hands parted into delicate Fingers ending in a round littleness, and in short, adorn'd with proportions of Bodily parts so exactly measur'd, and lively colours so well plac'd, that they might fit to Painters as Original Copies of rare Pieces of Humane Form: and yet many of these Beauties are so deform'd with evil Dispositions and dishonourable Actions, that the excellency of their bodily Composition is spoil'd by an ill-agreeing connexion with a vicious Soul: for which they have been not unfitly compar'd to the Ancient Temples of *Agypt*, which are fair outwardly, being large Structures built with choice Stones, but if you look'd inward, instead of a God you should only see an Ape, a Crocodile, or a Serpent. And yet how fondly do some dote upon these empty shewes, esteeming a well-colour'd Skin or handsome Gestures above Excellency of Manners, Modesty and Chastity, and those other Vertues which constitute a great Soul? I call it Dotage, for the folly is no less ridiculous then if they should be enamour'd with their fine clothes, or prefer the fashion of their new Apparel before the comely shape of their Bodies. But I must return to my Story.

Amongst those many Diversions which the Travellers enjoy'd in the conversation of these Noble Sisters, I must not forget one which they esteem'd above all the rest: It

was a Summer-house which *Theander* had built near the Head of a pleasant Spring, which running under it made the lower Rooms cool Grotta's, and was adorn'd by a neighbouring Grove which grew hard by it. As soon as they were told that *Theander* made this the Receptacle of his retired Life; they were affected with a singular pleasure: for we are apt to be mov'd, I know not how, with the very places where we find particular remembrances of those brave Souls whose Vertues we have admired, and seem to see those great men, when the Houses where they dwelt, the Rooms in which they discours'd, and the Tables where they sate are before our eyes. Here *Theander* was constantly to be found, not sleeping away his Time, or wasting it idly with vain pleasures, as the soft Gallants of Rome trifled away their Lives in the Gardens of *Tarquin*: no, *Theander*, and many Virtuoso's which daily frequented his House, convers'd in these Privacies, as the Great *Tully* did with *Atticus*, *Cotta* and *Balbus*, and the rest of his learn'd Companions, when they walk'd under the *Marian Oak* at *Arpinum*, or sate in cool shades upon the Banks of *Fibrenus*. Having here sequestred themselves from the Tumults of the lower World and the avocations of vulgar Conversation, they enjoy'd a freedom from the troubles of impertinent Company, rejoyc'd in a calm fruition of noble Studies, and recreated themselves with a most profitable Diversion from such laborious employments as some men by reason of their condition of Life are necessitated to undergoe. Hither they retir'd to modest Pleasures, and sweetned Labour with Ingenuous Recreation. Here *Theander*, when he was alone, improv'd his Mind in the Knowledge of things by deep Meditation; not only reading such Books as were worthy to have been written, but sometimes writing such as were not unworthy to be read; designing his endeavours not only to his own entertainment, but to accomplish his Soul with such abilities as might make him more serviceable to the common good of Mankind. When his Friends came to him, he made them contribute their Assistances, whilst they employ'd themselves joyntly, some-

sometimes in the Contemplation of the Heavens, to observe the several motions of the Planets, and by the help of *Telescopes* to take notice of their various Appearances; and sometimes in the examination of Minerals, for which purpose they had a Room well appointed with Furnaces and Distillatories; otherwhiles they enquir'd into the Mysteries of sensitive Nature, the Reasons of Growth, and the Engines of Automatus motion, which may be understood by Anatomy. Some select places of the Garden were furnish'd with large Bee-hives made of Glass; and through those Windows they peep'd into the exquisite methods of those busie Artists, which contain such great Skill in a little Compass.

In the Grove *Theander* had built a Chappel, which in my mind was a Design full of prudence; He, without doubt, having found in himself upon his Arrival in this solemn place a great alteration of Temper, that is, a more raised disposition for devout thoughts, took the advantage of his Experience, and dedicated the place to holy Services, hoping charitably that those good people which came to it through those shady Walks would be encountered with those heavenly affections which he had felt in himself. Who hath not observed that the soft murmurs of a Fountain, the sight of that green Moss which naturally adorns the Banks, the gentle blasts of cool Air which are whispered through the Trees, and the native horror of a thick Grove, do compose the Mind to more than ordinary thoughts, and raise great passions in the Soul? Upon our first entrance into an ancient Temple, arched with a lofty Roof, whose awful solemnity is heightened with an holy Silence; or when we descend into a spacious Cave, whose hollownes not wrought by Art seems to be a natural Vault overspread with the Canopy of an hanging Mountain; do we not feel our selves struck with a sacred dread, and made apt to entertain more soft affections; as if the Walls we see, or the Ground on which we tread, were animated with some particular *Genius* which bestowed upon us this change of Disposition, either as an assurance of Welcom,

or else as a notice of its own great Presence? For this reason we must needs suppose that the knowing Poets frequented the heads of Fountains, and meditated in silent Woods, not onely as Recesses from noise, but as those delightful Mansions where they were sure to find the Muses alwayes at home, and never fail to receive their wonted Inspirations. The Heathenish Idolaters had so much prudence in the course which they took for the supporting of Erroneous Worship, as to joyn a Grove to every Temple; for whilest the People, apt to admire whatsoever is strange, thought some invisible Power must needs inhabit such Solemn Places, their Devotion received a natural nourishment from their Eyes: Of these effects their Idolatrous Guides could easily make application to what Object they pleased, the Worshippers being extremely ignorant. But *Theander*, who knew how to make use of every thing, had vertuously improv'd these natural advantages both for himself and his Neighbours, who were willing to be relieved from the oppressive load of Secular life; and knowing that they must needs lose God where they cannot find themselves, would earnestly long to retire frequently to this pious Solitude, where they were restored to the use of their own better Powers; and tasting there the fresh delights of the Divine Presence, would be unwilling to descend from this holy Mount into those lower Grounds where earthly Vapours alwayes rise, and usually stifle and choke the delicate sense of the Soul. When I think of *Theander*, (and I often think of him) I cannot but wish to be in some such place.

The Noble Travellers visited this Chappel every day, and spent a great part of their time here, in the Grove and the Garden-house; which, beside the other Conveniences forementioned, was accommodated with a flat Roof, which being covered with Lead and compass'd with Ballisters gave 'em leave to walk where they enjoy'd the Pleasure of two fair Prospects. Upon one side they had a view of the Higher *Theoprepia*, shewing at a good distance like a pleasant Landskip. In the way to it they beheld the whole

whole valley of *Elpical*, and at the further end of the Dale the fair Haven *Kallolimen*, and the famous River *Lampromela*, which parts the two *Theoprepia's*. At *Kallolimen* an old Ferri-man call'd *Euthanatus*, by order of the Prince of *Theoprepia*, gives constant attendance to transport all Passengers which come through *Biocalon* over the River *Lampromela*. I have not yet receiv'd a perfect notice of the particulars which make up this Excellent Landskip, and therefore I must crave your Pardon, good Reader, that I pass it by with such a short Narrative.

From the other side of this Roof they look'd into that part of *Theriagene* where stood the great City *Plutocopia*. This was removed from *Theander's* seat to such a distance, that it was not discernible without the help of a Prospective-glass. *Bentivolio* perceiving it to be very large, desired *Theonoe* to give them a Description of it, and to inform them concerning the Customs of the People. I shall the more willingly obey your Command, answer'd *Theonoe*, having received Intelligence concerning it from a kinsman of mine who came to visit us not long since, being just then return'd from *Plutocopia*, whither he had travell'd to acquaint himself with their manner of Life. It was call'd *Plutocopia* by *Taraxion*, the Son of *Matægenes*, who built it. It is not far distant from the Proud City *Hyperenor*, whose insolent Example the *Plutocopians* do but too much imitate. It is situate upon an *Isthmus* or narrow Bridge of Earth lying between two vast Seas, which do continually beat upon it, and every day wash away some part of the Land with their impetuous waves. There is nothing very remarkable in this City but an unspeakable Industry which they bestow only to get Riches. Their Coin hath no Image upon it, but is only inscrib'd with two words, *Chrysus* being stamp'd upon one side of it, and *Tapanta* upon the other. The Device is not improper, because it doth significantly express the vast apprehensions which they have of Wealth. They understand no other Happiness but that which they can measure, as *Hannibal* did the Romans Rings, by the Bushel. They bestow upon themselves for Recreation

some of the most feculent sort of Pleasures, for they vouchsafe to be drunk sometimes at a gluttonous Feast. A virtuous Person is reckon'd among them by the number of Servants which he keeps, the Acres of Land which he possesseth, or the Ships which belong to him. Charity is esteem'd a capital Foolery, Humility and Modesty are confined to the houses of the Poor. The Inhabitants are all either unjust themselves, or Oppressors Heirs. Ingenious Arts have no place amongst them. They think themselves incomparably learned, if they understand the Tongues of Trade, and have some little skill in Courtship. They never tasted any Liberty of Soul, and are at last so extremely in love with their habitual Slavery, that they will neither open their eyes to look upon Truth, nor hearken to those which offer to shew them their Errours. They take it as the greatest incivility in the world for any to attempt the change of their Opinions. The truth is, having bottom'd the Designs of their Life and their expectations of Felicity upon Erroneous thoughts, wise Counsel would but disturb their Peace. Some which have calculated their Latitude, report that they are situate in a Climate which lies many degrees without the Tropick of Vertue. The Youth being never acquainted with any other methods of Education, but to learn how to get and keep Money, do usually so improve themselves in that Art, that they are able to cheat their Fathers: and in a short time they do so exceed the bounds of Covetous desires which were set to them, that they will frequently complain that their over-grown Parents do not die soon enough. In point of Marriage they are contrary to the *Genius* of other Lovers, for in *Plutocopia* no young Virgin hath so many Suitors as a rich old Woman with three Teeth. Those which are beautified with a good Fortune, especially if they be not likely to live long, though they be really very ill-favour'd, are there esteem'd more handsome then an Exquisite piece done by *Titian* or *Van-Dyke*. They are very uncivil to Strangers, hoping by this means that they shall be freed from the chargeable trouble of entertaining such as come from

from other places. They are infinitely suspicious of their Neighbours, and upon small occasions, magnified by Jealousie and false Reports, will fall upon one another, after such a cruel manner, that one would think a Civil War had happen'd amongst a swarm of Wasps. They are perpetually Litigious, and drag those to the Law whom they have injur'd. It is no wonder, for it is their Principle to believe that they ought to hate another for ever, after they have once done him a Discourtesie. They are so exceedingly ingrateful, that those few (and they are but few) which doe good to others, are so far from hoping for a thankful requital, that they fear a mischief from none more then those whom they have reliev'd. They are alwayes gnaw'd with Envy, repining at that which they call the Happiness of others; which is Great Houses, Beneficial Offices, Much Plate, Brave Furniture, Rich Coaches, High Diet, Gallant Clothes and Large Gardens. They commonly make so much haste to be Rich, that by a too-eager Prosecution of their cross Designs they hinder not only others, but themselves; like people in a Throng, who thrusting each other forward with an indiscreet haste to get out at some Door, do wedge up the passage. They count it a great Ability to cheat one another; and this Art is practis'd among them so generally, that some have resembled *Plutocopia* to a field in the time of a great Plague, where you can see nothing but Crows and Carkases. They have so corrupted the Offices of Friendship, that the *Stagorite* would be forc'd to burn out two or three of *Diogenes* his Candles before he should find any there which would fit his Definition. They love their Friends as they do their Lands, and despise all Friendship but that which they can put to use. They are so far from practising any generous notions of Love, that they account them ridiculous persons which speak of 'em. Yet they are so vex'd with the effects of Unworthiness and Falshood when they feel them, that in a great discontent they will wish there were some infallible Mark set upon Hypocrites, or that a Window were made into mens Bosoms; not minding what sport they

they themselves would make if their wishes were accomplish'd.

If it were not too tedious to relate the Story, I would acquaint you with a Trick which was lately put upon them by one *Alopex*. He and two of his Companions arriving in an Inne, stay'd there two or three dayes, where they made an agreement that they should salute *Alopex* as their Lord in all companies, and having put him into Mourning Apparel, pretend that the cause of his coming to *Plutocopia* was the Death of a most hopeful Son, his only Child, whom he had lately buried in *Polistherion*, which was the chief City of *Theriagene*, which was far distant, being parted by a great Sea from *Plutocopia*; and that therefore the most disconsolate Gentleman had left his City, lest the company of his Son's Friends or the sight of his Grave should keep his sorrows alive; and that as an addition to his Grief he had suffered shipwreck, by which he lost Ten thousand pounds, which he brought with him to buy some convenient seat, and to discharge the Expences of his abode, till he could dispose of his Estate, which was very great both in Lands and Goods, in his own Country; and that he had resolv'd to spend the rest of his Life in *Plutocopia*, where his Loss did not so much trouble him, as that being destitute of his Attendants he should not be acknowledged according to his Dignity. He Cough'd frequently, as being in a Consumption, and drank often of a little Glasse, which he call'd for with such a low voice as if he were ready to faint for want of Spirits; he talk'd alwayes of his Lands, Houses and Money; made his Will every day, in which he employ'd the most noted Scrivener in the City, upon whom he bestow'd great Legacies. His name was *Klerotheron*, a man famous for great skill in his Profession. He us'd to lend money to young Heirs, and having got a Mortgage for the Principal, did not long after purchase the Fee with the Interest. It was his manner when he was entertain'd in a Suit, to promise his Client lustily; but being compell'd sometimes to take a Bribe from the adverse party, he frequently found himself so equally pois'd, that he

he stood like *Buridan's Ass*, hungry between two sorts of meat which pleas'd him alike, and knew not which cause to prosecute first. This man *Alopex* thought a very fit instrument to promote his design. The first use which he made of him was to hire him a brave House near the River, which he did; and in a short time by his means he inveigled many covetous Citizens into his Acquaintance, who, in hopes to be made his Heirs, feasted him magnificently, furnish'd him with Monies, sent him rich Presents, and so carefully perform'd whatsoever they thought acceptable to him, that *Alopex* began to think his lies true, and was willing to forget the reality of his Condition; till one of his mock-servants having bethought himself of the insecurity of Falshood, and knowing what they should be forc'd to suffer if they were discover'd, ask'd *Alopex* after he had return'd half drunk from a Feast, What would become of us, if *Klerotheron*, who pretends so much kindness to us, should send a spie to *Polistherion* to know the certainty of our Reports? Then, replied *Alopex*, like a man awaken'd out of a pleasant Dream with a loud Thunder-clap, we should be forc'd to pay for our good chear. I think it is high time, said his other Companion, to free our selves from the danger of Dissimulation by a real Escape; for having sinn'd so egregiously, we shall alwayes expect the Punishment which we have deserv'd. But what course shall we take? I think I can resolve you, replied his Fellow-servant. I understood yesterday that there is a Bark in the Port, which though it bears other colours, belongs to *Amphibius*, which is an Island not belonging to the Jurisdiction of *Theriagene*: The Master's name is *Pirates*. I will engage him with a good summe of Money to take us in. The Wind being fair, they will be ready to set sail, for they have dispos'd of their Freight. To morrow, said he, turning to his Master, you shall feign your self to be very sick, and send for *Klerotheron*, and let him know that you desire to remove your self to his Country-House, which lies near the Sea about three Leagues from the City, being willing to die there privately, that you may not be troubled with

Sollicitors : withall give *Klerotheron* your last Will, which you may make to night, and appoint him the sole Heir of your Estate ; entreat him to go along with you without giving any notice of your Design, and when we have him aboard, leave the rest to me. They approv'd this Plot, and put it in Execution the next Morning whilst it was dark. When they were gone off a little from Land, *Alopex* would needs be very sick, and desired *Klerotheron* to keep him company in his Cabbin, pretending that he doubted very much that he should never live to see his House. *Klerotheron* comforted him, and endeavour'd to make him believe otherwise. *Alopex* entertaining *Klerotheron* sometimes with pretences of inclination to Vomit, sometimes inveighing against the unmercifulness of the Sea, sometimes feigning a sleep, and when he awaked giving order concerning the manner of his Burial, amus'd him with various diversions till they were above four Leagues at Sea. *Klerotheron*, supposing that they might very well have come to his house in less time, call'd to the Pilot, for *Alopex* would not let him stir out of his Cabbin, and told him he was afraid that they steer'd a wrong course. The Pilot pretending to be very angry, replied, that he was too old to be directed by him. *Klerotheron* being so snib'd, was compell'd to a little more Patience : but at last suspecting some misfortune, rush'd out and went upon the Decks ; and perceiving that they were almost arriv'd at the Island *Moronesus*, cryed out very discontentedly, Sirs, what do you mean ? To land you at your house there, answer'd *Alopex* his servants. That is not my house, said *Klerotheron* ; you have over-slipt it a League. They replied, Whether this be your house or no, we know not, but we are sure that you must land here. Whilst they were talking, *Alopex* appear'd, not making any great show of sickness now : at which *Klerotheron* wonder'd ; but much more when *Alopex* began to advise him with a grave voice not to disobey the young men, lest they should throw him over-board. *Klerotheron* not knowing whether that was any great mischief, considering his present condition, stood musing what to say, till

till *Alopex* having assured him that all his Lands and Estate (except what he had borrow'd in *Plutocopia*) were in *Moronesus*, his men, to prevent all further Disputation, let down *Klerotheron* by a rope into a boat which they had call'd from the Shore, making what sail they could, as *Alopex* thought, for *Amphibius*: but *Pirates* being the more cunning Fox of the two, and loath to lose his Prey after he had got it into possession, having devided *Alopex* and his servants of all the spoils which they had gotten in *Plutocopia*, and following the example which he had but just then seen, bestow'd upon them a little old Bisket and moldy Cheese, and left them upon a Desert Island call'd *Lestocharis*.

Here *Theonoe* made a pause, and begging pardon for the length of her jocular story, they granted it, with laughing at the just Fate of *Klerotheron*, and the retaliation of his sufferings upon *Alopex*. After they had pleas'd themselves awhile and were now silent, *Irene* told them that, if their patience would bear it, she would acquaint them with another Accident which happen'd after the former, in the same place, as she understood from the same Gentleman, who for a diversion related it to them one night after supper, and at her Request gave it to her in writing. It began thus: The *Plutocopians* worship a God call'd *Holochrysus*, whom they have honoured with the solemn Celebration of a publick Feast twice every year, and with a Golden Statue set in a most conspicuous place in the midst of their City. It was made by *Eudamon*, esteem'd by them as the best Artist in the World. At the desire of the *Plutocopians* he had shown his utmost Skill in the contriving of a Noble Design to doe honour to their God. It was fram'd, as far as I can remember, after this manner. *Eudamon* erected a Magnificent Arch; in the middle of the South-Front towards the top he put the Image of *Holochrysus* sitting in a Throne made of Silver, which stood upon a high Rock, and seem'd to be divided from the lower ground by Precipices, naturally abrupt, but made of more difficult Ascent with stupendious extuberancies of Ice and Snow, insomuch that it was almost inaccessible, especially toward the top.

Notwithstanding that one *Ponus* did encourage such as climb'd, and help'd them with his hand over some difficult places; yet the Passages were so dangerously slippery, that those which ascended with the most bold Confidence, did usually fall down and break their Necks. Those which escaped the danger of this rough way, came to a small Plot of plainer ground, where they seem'd to stand astonish'd, their eyes being dazzled with the Glory of the Illustrious Image. A beautiful Virgin in a glistering Habit call'd *Pseudelpis* was plac'd on the right side of *Holochrysus*, and becken'd to them to come nearer the God, where several Worshippers upon their knees before the Throne received from the Hands of *Holochrysus* chains of Gold and Jewels. They say that *Eudæmon* upon the North-part of the Arch had drawn the Figure of *Apateon*, who taking the Advantage of a Precipice as they return'd upon the back-side of the Rock, (for they were not permitted to goe down the same way which they came, because of the Multitudes which were still climbing up,) robb'd most of the Votaries of those rich Gifts which they had received, and afterwards threw them head-long from the Rock: and if any chanc'd to escape this Death, they were met and jeer'd by a scornful Virgin call'd *Hybris*. Most of them were so vext at their disappointment, that when they came at the bottom of the Hill, they were represented as entreating an old Woman call'd *Angelorona* to strangle them. But these Figures are not now to be seen, because *Chrematophilus*, a Citizen of great Note in *Plutocopia*, had procur'd them to be obliterated, as being a dishonourable Appendage to that Divine Image. Before this Arch upon a rising ground stood an Altar at which *Pleonectes* the High Priest gave attendance; and, according to their Custom, after some Sacrifices, he recited a Panegyrick made in the praise of *Holochrysus*, whom he extoll'd as the Patron of their City, the Protector of their Happiness, the Founder of their Dignities, the Fountain of their Joyes, and in short, acknowledg'd him to be the Beginning and End of all their Designs. The *Plutocopians* applauded his Oration with an Universal Hum, some having heard what he

he said, and others imitating their Neighbours. After this they entertain'd themselves with Musick, Dances, and other Sports correspondent to their Festival solemnity.

Whilst they were in the midst of their Jollity, *Skeleton*, a grave Philosopher, his Habit resembling those which of old were called *Cynicks*, of a slow pace and looks somewhat cast down, being newly arrived in the City, went to see the manner of this great Assembly. He took the first convenient place which he could find, sat down, and fell a-weeping. The more inconsiderate of those which were next him took his impertinent Teares as an affront to their common Joyes. Others, which pretended to a little skill in History, thought that *Heracitus* having taken upon him the Form of *Diogenes* was risen from the Dead. Whilst he continued weeping they began to leave off their Mirth, the Multitude flocking about him, as boyes use to do about a Stranger. Their Curiosity was the greater; because they saw a great Glasse in his hand which had such a strange Power, that it made most of those which look'd upon it to shed teares. He call'd his Glasse *Icnecon*. It was made in a round Figure by one *Cranion*, his Brother, who had form'd a Deaths-head so artificially upon it, that those which saw it, discerning nothing but a rotten Skull without Hair or Skin, a few Teeth all uncover'd, instead of Eyes empty holes, and no Nose, were amaz'd, being ready to think that since their Image was thus transform'd, they had been dead a great while; or if they were at present alive, yet they fell a crying to perceive what within a little space of time they must of necessity be. *Skeleton* said nothing, only wept with them; and being unwilling to be too troublesome at this time, he retir'd to his Inn. This Accident was like a shower of Rain to Country-people at a Fair, and forc'd so many of the Company to withdraw, that it both put an unacceptable Period to the pleasure of their Feast, and made 'em forget what they had enjoy'd; for when they were gone home, they talk'd of nothing now but *Skeleton* and his Glasse.

A few dayes after this the *Plutocopians* had a Great Mart,

F

which

which they kept every Moneth upon a large Key adjoyn-
ing to a muddy River call'd *Glycypicon*, which ran through
their City; where whilst they were infinitely busie in sell-
ing and buying of Trifles, *Euphranor* the Son of *Morogelon*, a
Jolly Fellow, never out of Humour, moderately fat and of
a lively complexion, famous for his merry Temper, for he
us'd to laugh at all the World, having heard of the incom-
parable Vanity of the *Plutocopians*, came to the Town in
hope to make himself some sport. He was not deceiv'd
of his Expectation, for he had no sooner got upon a high
place whence he observ'd the People and their Actions, but
he had like to have kill'd himself with laughing. The *Plu-
tocopians* staring upon him, not without some Indignation,
ask'd him what he laugh'd at. At you, replied *Euphranor*,
who make such a silly Question: when every thing which
I see is ridiculous, do you demand what I laugh at? He
continued his Mirth so long, and laugh'd so heartily and
loud, that they began to be afraid of him, and suspected
that he was Mad. For several dayes he made it his Re-
creation to walk up and down the streets, and to deride the
Follies of the *Plutocopians*, which he saw express'd in a thou-
sand ridiculous Varieties; whilst the pensive *Skeleton*,
whose eyes were Fountains of pity, deplor'd, as he thought
it his charitable duty, their Unhappiness. The *Plutocopi-
ans* sufficiently disturb'd before by *Skeleton*, were yet more
vext upon the Arrival of *Euphranor*, upon whom they could
look no more pleasingly, then as upon a second Messenger
which comes to confirm bad News. They thought *Plu-
tocopia* stood before these men of such contrary Tempers,
like those Pictures which being look'd upon divers wayes
represent different Figures; shewing a Baboon to one
Spectatour, and at the same time a Beggar to another.
After a little time the *Plutocopians* began to be extreme an-
gry, seeing themselves both pitied by one as miserable
Wretches, and laugh'd at by another as Fools; and com-
plain'd of the injuries which they suffered to their chief Ma-
gistrate, by name *Bathypogon*. He having consulted with
some of the graver Senatours, determin'd that they were
both

both out of their Wits, and made an Order that *Archibius* and *Thurepanæta*, the two principal Physicians of the City, should visit 'em and endeavour their Cure. Not that *Bathypogon* was much moved with any charitable resentment of their condition, but to free the Citizens from trouble. The two Strangers lay both in one Inne, where when the Physicians were come, they desired the Master of the House to acquaint *Skeleton* and *Euphranor* who they were, and to let them know, they having heard those two Gentlemen to be strangers in *Plutocopia*, had presum'd so far as to give them the trouble of a Visit. By good chance they were both together, for *Euphranor* had gone that morning to *Skeleton's* chamber on purpose to laugh at the Weeper, for among other things which made him sport, he thought *Skeleton* very worthy to be laugh'd at, who seeing the world miserable by reason of their affected Folly, would needs cry for that which could not be altered, and afflict himself because many were in misery, whenas by that means he added one unhappy Fool to their wretched number. *Euphranor* went forth, and seeing the Physicians in the next Room, accosted them chearfully, thank'd them for their Civility, desired them to come into *Skeleton's* Chamber and sit down. *Skeleton* took no notice of them, but signified much grief of Mind by Silence and a dejected Countenance. *Archibius* and his companion having saluted their Patients, after a little discourse *Archibius* desired to know the reason of *Skeleton's* sorrow. I weep, said *Skeleton*, to think how many Men and Women you have kill'd. At this *Euphranor* was taken with a new fit of Laughter. *Thurepanæta* asking him the Reason of his Mirth, *Euphranor* told him, he could not chuse but laugh to consider how willingly people paid great Fees for that Death which was bestow'd upon them, and to think how little you car'd for what *Skeleton* said, it being all one to you whether you kill or cure, so you be paid for it. *Thurepanæta* being of a proud temper, was very much troubled to be so abus'd where he went without expectation of a Reward. *Archibius* was not moved, knowing it is an Indecorum for a Physician to be an-

gry at his Patients, especially when their disease is in their Brains; and continuing his Discourse with *Skeleton*, attempted by divers Questions to find out the cause of *Skeleton's* Malady. But *Skeleton* took him off, saying, that though the World were not in other respects barren of occasions of Sorrow, yet he should not cease Weeping whilst he saw it abus'd by so many bold *Medicuccio's*, who being strangers to the Principles of true Philosophy, utterly ignorant of the Mysterious constitution of Humane Bodies, unskilful in Anatomy except what they had seen practis'd at some great Dinner, careless of Study and unfurnish'd with Experience, yet pretend to be Restorers of Health and Saviours to Mankind, though they are more afflictive to the sick then their Diseases themselves if they would let them alone. He accus'd them of Disingenuity, because they did not acquaint their Patients with the shortest way to Health, and both neglected to exhort them to Temperance, and to teach them to measure it according to the Nature of their various Constitutions. He esteem'd it cruelty, that such as by the Mis-government of themselves had fallen into sickness, must also be tormented with the tedious courses of Physick, and be forc'd to continue sick till their Physician was content to gain no more by their want of Health, and the possibility of their Recovery made very doubtful, being expos'd to the uncertain Operation of divers Medicines jumbled together in a long Composition, the pompous number of costly Ingredients only serving to make a greater shew of a learn'd Prescription, to keep sick men poor too; and to enrich covetous Apothecaries. In short, he told them that he was sorry so many of them had not read their great Master's Oath, and that fewer observ'd it; advising them never to pretend to the honourable Name of *Hippocrates* his Disciples, or attempt to cure others, whilst they found themselves sick of the Diseases which he had forementioned. These words put *Thurepanæta* into such a sharp Paroxysm of his angry Distemper, that he was not able to bear the Abuse any longer, but flung out of the Room. This sight did so tickle *Euphranor's* Spleen, that he

he fell a laughing. *Archibius* himself could not chuse but smile. *Skeleton* reproving *Euphranor*; How can I forbear laughing at you, replied he, when I hear you talk so fillily to one that is resolv'd never to mind what you say; and at him for being angry at that which he knows to be true?

Archibius perceived that these men were not mad, and judg'd that *Thurepanæta* had not just cause to be so highly offended, knowing that many counterfeit Physicians deserve those Reproofs which *Skeleton* had given them, and that what he had said was so far from bringing any prejudice upon those Gallant Persons that are really accomplish'd with that useful Skill which they profess, that the detection of false pretenders would only remove a few blocks out of their way, restore due Honour to that Divine faculty, and advance the Health and Happiness of Mankind. He would willingly have stay'd longer to enjoy converse with *Euphranor*, for *Skeleton* was not pleasant Company; but considering what effects the wrath of *Thurepanæta*, which was incens'd, might possibly produce, he took his leave, and went to *Bathypogon's* House, where he found *Thurepanæta* engag'd in deep invectives against *Skeleton* and *Euphranor*, saying that they were not only mad men but Villains, and that *Bathypogon* ought to take the same or more severe notice of them, then if they had brought the Plague to the Town; they being sick of two sorts of Madness, and both so infective, that they would endanger the putting of many people out of their Wits. *Archibius* was sorry that *Thurepanæta* had proceeded so far in his Defamation; but when he had made an end, *Bathypogon* asking his opinion also, he spoke in their Defence, and told him and his Assistants that the two Strangers were troubled with some Distempers, but those easily curable; that he did not apprehend them to be mad, much lesse that they were guilty of any unworthy Intentions, or design'd any mischief against the City. As a more plausible way to perswade them to believe what he said, (for he knew it was a hard Task to speak to any purpose in the behalf of persons against whom those which heard him were already prejudic'd,)

dic'd,) he was going to have told them the story of *Democritus* and the Citizens of *Abdera*: But *Thurepanæta* interrupted him, saying, *Bathypogon*, and you Gentlemen which sit by him, may well suspect that to be true which I have reported concerning the contagious nature of these mens Madness, for you see it hath infected a Physician. *Archibius* being so much in his wits as not to trouble himself with making a vain shew of Wisdom among Fools, went away: when he was gone, *Bathypogon* and his Companions ask'd *Thurepanæta* what they should doe with *Skeleton* and *Euphranor*. He advis'd them to call a Court, and having there accus'd them of Sedition, to condemn them to be sold for slaves, and transported to gather Hellebore in the Island *Anticyra*; adding, that they needed not to make any doubt of finding Merchants to buy them: but if it should happen so, he told them as a Reserve, that they might banish them, and command them upon pain of Death never to come within the Gates of the City again. They took his advice, and resolved the day following to put it in Execution. They perform'd it accordingly; for about ten of the clock the next Morning their Serjeants seiz'd upon *Skeleton* and *Euphranor*, and brought them to the Town-house. The forementioned *Bathypogon*, famous for Wealth and a great Beard, was appointed to be their Judge: they desired *Chrysalides* and *Pluteraustus* to plead against them, having agreed upon the Sentence which *Thurepanæta* had dictated.

The Court sitting, and a multitude of Spectatours being assembled to see the event of this Great Action, *Bathypogon* nodded to *Pluteraustus* to accuse *Skeleton*, who with no small zeale began thus: We have great Reason, most Grave *Bathypogon*, to bring this man before the Judgment-seat, he being a Blasphemer of our God, and a despiser of that Felicity which we have receiv'd from him. That he is guilty of these Crimes is too manifest in this, that some dayes since he openly prophan'd our Religious Rites, and put a publick affront upon our Festival Joyes. I accuse him as a hater of Mankind, whom he doth perpetually torment with his direful Lamentations. I lay to his charge also,
that

that he being a Factour for *Achthedon*, and a Correspondent of our utter enemy *Anelpistus*, is come into the City to spie out our weakness, that he may the more easily betray us to our Adversaries. He hath seditiously sown the seeds of Discontent in the peoples Minds, and hath endeavour'd to undermine the bottom of our Hopes, that so he may ruine the Pleasures which are built upon them. In short, I demand Justice against him in the name of all the *Plutocopians*, because he maintains Intelligence with the forlorn people of *Hades*, which are our mortal enemies; and hath receiv'd from them a Magical Glasse, which doth so bewitch the Eyes of all that look into it, that afterward they can doe nothing but weep.

When *Pluterastus* had done, *Chrysalides* was commanded to charge *Euphranor*, which he did after this manner: I accuse thee, O *Euphranor*, as a Reviler of our Ancient Customs, and a Reprocher of our most Excellent Constitutions, and as one that hath traitorously endeavoured to expose our Government to scorn, by perswading the people to believe that our most serious Affairs are but ridiculous Trifles. Thou art worthy to be punish'd, because thou dost continually upbraid men with the Imperfections of their Nature, and insult over the Necessities of their Condition with a disdainful Laughter. Is it not most meet that he should feel the severity of our Laws, who hath disparaged the values of our richest Commodities before those Forainers which converse with us; and by this means hath put a great stop to our Trade, which is the life of *Plutocopia*? The truth of these accusations being manifest, I make no doubt, most just Judge, but you will appoint him such a Punishment as shall both free us from his dangerous practices at present, and put such an Awe upon others of his Ludicrous Temper for the future, that they will not venture to imploy their abusive wits to the disturbance of the *Plutocopians*.

Now *Skeleton* left weeping, lest the foolish *Plutocopians* should think that he bemoan'd his own estate; and *Euphranor* laugh'd twice as loud as he us'd to do, to let them see

how much he slighted their Menaces. Hereupon *Bathypogon* stood up, and having strok'd his long Beard once or twice, would have pronounc'd the sentence against them, but that a great noise which he heard among the People gave him an Interruption. It was occasioned by their thrusting one another to make way for *Orthocrinon*, a Gentleman that lived in a Village call'd *Euesto*, not far distant from the City, and who was of a Venerable esteem among the *Plutocopians* for his extraordinary Wisdom, and especially for many singular Courtesies which they had received from him. *Orthocrinon*, as I am inform'd, is an Excellent Philosopher, though he arrogates no such Title, nor makes any pompous ostentation of his Knowledge in great words, but approves his real worth by prudent Actions, which do so completely adorn all the parts of his exact Life, that the best Philosophers may take him for an Example. He is descended from a good Family, and owner of fair Possessions; but he despiseth worldly Dignity in comparison of Vertue, and makes no reckoning of Wealth in regard of Philosophy. He hath given away a great part of his Estate to promote such in the course of Study as having great aptitudes for noble Undertakings, are hindered only by the want of such things as are necessary to support our common Life; and hath now only left a reasonable Competency for himself and his Family. He seem'd not to be so much incited to Philosophy by former Examples, or perswaded to it by the Exhortations of his Parents and Tutors; but was rather inflam'd by an innate Love of Wisdom, which with a mighty force deriv'd from the inclinations of his own soul thrust him forward, when he was young, to all excellent endeavours. He doth not professe himself a sworn Disciple to any one Sect of Philosophers, but embraceth Truth wheresoever he finds it. His manner of Conversation doth something resemble that of *Socrates*. If *Anacharsis* had found him at *Chene*, he would have taken him for *Myson*, and been no less pleas'd with him. He did so imitate both in the prudence of a frugal Temperance, that no disease durst meddle with him, lest it should be starv'd

starv'd with Hunger and Cold. His Life was an impartial Correction of all Vicious Manners ; yet though he was a most rigid observer of Vertuous Rules, he did not allow himself to imitate the severity of the *Cynicks*, because he thought that they did many times rather bite then reprove. He was not apt to take notice of those Faults which he saw in others ; only he did constantly despise those whom he observ'd to be very curious of words, and as negligent of their Actions. These he usually call'd *Chelidones*, because their Custom is to make a great noise with select words, to boast of round Periods, soft Compositions, rare Inventions, and brave Sentences, to seek the glory of voluble Speech, and desirous to be cried up as great Oratours ; or else jingling with Syllogisms, producing large Inventories of Questions, and clattering wheresoever they come with loud Disputations, and affrighting their Auditors with endless contradictions, claim it as their due to be admired for deep Philosophers : whenas God knows, under these fine shows made more plausible with a contracted Brow, a severe Countenance, an affected Gate, and a distinct Habit, they do often hide Unspeakable Ignorance, Foolish Opinions, Contentious Pride, Vain-glory, and an innumerable company of Trifles. He did not despise these great Pretenders because he himself was ignorant of the Art of Speaking ; for by reading the best Authors, and exercising himself to speak and write, he had attain'd to the top of that excellency : or that he did undervalue Philosophy ; but he was griev'd to see it expos'd to scorn in the world ; that small matter which these great Boasters profess being no more like true Philosophy, then an old Woman in a Tragedy looking sadly is *Hecuba*. He thinks no method of teaching comparable to Example ; and though he says nothing of himself, yet it is manifest to all that understand Vertue, that he is a most lively Representation of it. In summe, he is that bright Mirrour in which all may see incomparable Wisdom, sincere love of Truth, perfect Humility, exact Justice, the true measures of Temperance, Tranquillity of Spirit, Freedom of Soul, and such a Sweetness of Deportment ;

that all who have had the happiness to converse with him, become Lovers of his divine Perfections, and think that they have found that happy Guide, who not only understands Truth himself, but restores Liberty and Joy to all such as know him. Though it is impossible but such Perfections must needs gain him Estimation, yet he hath one particular Excellency which commands an Universal Love: For he hath such a rare dexterity in performing all Offices of Friendship, that he hath no Acquaintance which hath not found the benefit of it in such respects as are suitable to his condition. He had much obliged the *Plutocopians*, not only by composing private quarrels which usually happen amongst Neighbours, whom he restor'd to Amity; but also in appeasing of more publick Commotions, in which he shew'd no lesse Prudence then Charity; for he perswaded the Seditious to lay down their destructive Idiopathies, and yield quiet obedience to the common Laws. The effects of his powerful presence were so generally Beneficial, that there was no ordinary person which did not obey him as a Father, and those which were in Power honour'd him as a Friend. It happen'd that not long since *Orthocriton* having observ'd some which managed the publick Affaires of the City, to abuse their Trust to their own undue Advantages, he reprov'd them so smartly, that his freedom of Speech and impartial Honesty procur'd him so much hatred, that for a good while he had not been in *Plutocopia*. But hearing that two Philosophers lately come to the City were apprehended and brought to a publick Trial for Misdemeanours by them committed, well knowing what Sentence would be pass'd upon them where they were to be judg'd, he went hastily to understand the matter, and meant if they were innocent to intercede for them; but perceiving in part by those which stood near the Door, that things were managed unhand somly, for he heard some say, Aha! these are new Sins; I never knew any body that was hang'd for weeping: we must cry no more. I care not for that, said another, but it vexeth me to think that we shall not be allow'd to laugh. Our Court is very severe to day, but will it be so alwayes?

always? and shall we be condemn'd too before we have spoke for our selves? By this talk *Orthocrinon* understanding both the faults for which they were accus'd, and that the Judge intended to condemn them without giving them leave to make their Defence; hereupon he made haste towards the Tribunal. Whilst *Bathypogon* and his Assessours wondred at his Appearance in such a time, *Orthocrinon* resolv'd their doubt by speaking to them after this manner: It is now a good while, *Bathypogon*, and you the rest of my Friends of *Plutocopia*, since I gave you a Visit; and I am sorry that I come now so unhappily, for I see you are ready to doe that which, if I be not misinformed by the By-standers, is extremely to your dishonour. You are going to condemn two Strangers before you have heard them speak for themselves. Your Presence would be acceptable, said *Bathypogon*, if you did not hinder our proceedings; but we cannot bid you welcome if you endeavour to represent us as unjust. We did not intend to condemn them till two Lawyers had accus'd them of great Crimes; and we cannot want Evidence for the truth of their Charge; for they are such notorious Offenders, and have so generally disturb'd the peace of our City, that there is scarce any present who hath not been molested by them. However, worthy Judge, replied *Orthocrinon*, you must observe your Laws, and then especially when you are about to pronounce Sentence upon others for the Breach of them: and since your Law doth not permit any man to be condemn'd unheard, I pray you let these Strangers have leave to make their Apology, and then you may doe as you see cause. *Bathypogon* grumbled a little at the Interruption, but being perswaded by *Chrysalides* and *Pluteraustus*, who whispering in his Ear, told him that he might permit them to speak, but withall bade him be sure to condemn them as soon as they had done, gave his consent; and desiring *Orthocrinon* to sit upon the Bench by him, he becken'd to *Skeleton* to speak, if he had any thing to say for himself.

Skeleton forbearing his sighs for a while, that they might not hinder his Speech, began thus: I should wonder at it,

O most unhappy *Plutocopians*, but that I have often seen the same unreasonableness in other places, that you should think a man accusable for expressing a Sympathy with the general estate of Mankind, that you esteem it a fault in me to cry with so many that weep, that is, to weep when I see many miserable. I might in some happy place, if I could have found it, have dried up my Tears, and I should have embrac'd this as no small good Fortune, since it is no great pleasure to weep; and I came hither to seek it. But I am not only disappointed, as I have been in other places, but am so far fallen from my hope, that I seem to be overwhelm'd in the Infernal Lake of Sorrow, where I rather deserve your pity than anger. If poor *Prometheus* fasten'd to a cold Rock was an Object of Compassion whilst the merciless Eagle fed upon his Heart; I have reason to expect that you should condole with me who, at least in my own apprehension, am sunk down to that Centre, where all the Calamities which do afflict the whole Circumference of Humane Life do meet: yet here am I accused for weeping.

It were a sufficient Plea for my Lamentation, to say that I do but bear a part in that sad Dirge which is sung by all the World: It is begun by Infants, who when they first live, that is, begin to be sick of an incurable Disease, come crying into the World; indeed presaging those Tragical Misfortunes which they are to suffer, they prelude to them with Tears. This is a common Destiny, and so to be met with in all places. But here I have seen the new-born wretches, wet with Tears and Bloud, expos'd so unmercifully, that it would soften a Rock, if it were able to see their Calamity, and make it dissolve it self into Tears: But I must not weep. You throw the Poor to Hunger and Cold, nay their Parents do it, because they have no money to buy them food and cloths: and if by some strange chance they out-live this Death, yet they are forc'd to learn to speak with crying, and to beg as soon as they can speak. I cannot but weep for company, especially perceiving the Rich so destitute of Humanity, that they see it, and yet refuse to relieve them. I do not wonder so much at it, but

I am

I am griev'd nevertheless to see them use their Own not much better. It's true, they give them Meat and Drink, and use means enough to keep them from dying; but when they are grown to the use of Understanding and Choice, they prostitute their Youth to Ignorance and Vice: For neglecting to bestow upon them that benefit of which they are now capable, to assure their Infelicity they carelessly abandon them to two foolish Guides, *Apeirus* and *Cacotypus*. *Apeirus* is an Obstinate man, you are all well acquainted with him, and by reason of his extreme Ignorance and high conceit of his Knowledge, is scarce capable of being taught himself. *Cacotypus* is utterly devoid of Vertue. So that one of them being unexperient'd in the true Method of Education, makes them Fools; and the other corrupting them also with bad Example, renders them Vicious. You might as well put them to suck a He-Goat, or make a Wolf their Nurse. The consideration of this doth often make me say within my self, Lord! what small hope is there that Goodness should ever grow to any Perfection in this world, where it is thus nipt in the Bud! And my grief is continued, whilst I foresee those sad consequences which must needs proceed from such miserable Beginnings. For they no sooner arrive at those years which are esteem'd the confines of Childishness and Manhood, but they are captivated with the follies of both States. It's true, I have observ'd in your City a low narrow Gate call'd *Metanea*, which opens towards *Orthodus*, which is the road that leads to *Sophiarete*, the Region where Wisdom and Vertue are said to dwell; and I have taken notice of some Young men, which being awaken'd by some courteous *Genius*, who (as I suppose) had fore-warn'd them of that which would happen to them in their older Life, if they continued that course which they had begun, have hereupon rush'd out at that difficult passage, and made towards *Orthodus*: but the Ascent being steep, and the way rugged in that part which lies nearest to your City, they made no great haste, and being clogg'd with a Cachexy or Habit of sin contracted by long Custom which they are unwilling to shake off, and
I being

being enfeebled with tempting Remembrances of their former Voluptuousness, advanc'd no considerable way till their Companions in sin, which hasten'd after them, overtook them, and having seduc'd them back do so confirm them in their Errours, that they are good for nothing but to propagate new Instances of wicked Life, and to hinder Vice from decreasing for want of bold examples. I confess it grieves me not so much for what these suffer in their single capacities, but because the concatenation of like Successions doth perpetuate Folly, and seems to make the end of sinning almost unexpectable. You their unwise Parents are the chief cause of this mischief; for you never minding that the Excellency and Service of our after-life depends upon our early preparations, leave your Children an undisciplin'd prey to Uselesse and Contempt. By which means you not only bestow, but entail a Curse upon Mankind; whilst you neither cease to be bad your selves, nor permit your Children to begin to be good. Hence it comes to passe that when they are grown Men, and make no doubt but that now it is fit that they should be their own Governours, they not knowing of themselves what is best, and much more unwilling to be told by others, by reason of an irregular heat, they venture upon such rash Actions, and do so grossly mistake in the management of their Life, that when by the change of their Complexions they understand that they are arriv'd upon the borders of old Age, they desire to go back again, and fall into this passionate wish, Alas! why is it not lawful for us to grow young twice, that what hath been done amisse in our first Life might be corrected by our after-thoughts? that is, having lived foolishly, they are vex'd that they must die when they begin to be wise.

But before it comes to this I cannot but pity you, seeing how you are tormented with the effects of your precedent Errours: for that feeble Body, made of a little Bloud and Earth kneaded together, in which the Soul is cag'd, is not only of it self frail Flesh and weak Bones, apt to be cut with every sharp thing, and crush'd with every weight, but so fill'd

fill'd with accidental distempers by your Imprudences, that, like the shell of a Granado, it is in continuall danger of flying in pieces, being ready to be torn asunder by what it contains within it, distemper'd Humours, Crudities, Wind, Obstructions, Inflammations. These and many such like things do so distresse your Health, that you doubt whether you live or no; and when you endeavour to believe that you do, your hopes are frighted with those Deaths which hang over your Heads by small threads, threatening every moment a sad Period to an uncertain Life by a hot Fever, a watrish Dropsie, a pining Hectick, the painful Stone, intolerable Gour, or a stupifying Apoplexie; some of you being tofs'd for a long time together between the Grave and Hopes of Recovery, by that known scorner of Physicians, a sly malicious Quartan. But this would not afflict me so much, nor you neither, if that Better part of you were not a more lamentable Spectacle. I cannot suppress my tears when I see those Misfortunes which are fallen upon the Heaven-born Soul. How is it clouded with Mists of Ignorance, deluded with false Opinions and wild Fancies, besool'd with Self-love, swell'd with vain Arrogance, apt to be set on fire with mad Anger, and burnt up with hellish Wrath, to be exalted with bold Presumptions, and sometimes as low depress'd with deep Despairs, abus'd with inordinate Appetites, sick with disquietnesse of Mind, tormented with anguish of Conscience, and overwhelm'd with weariness of Life? A Truce being made with one Passion, a War is begun by another, and the poor Spirit rack'd upon the Vicissitudes of its own restless Affections, as upon so many afflictive wheels. Can I chuse but weep when I behold such Miseries, especially since I look at them as incurable?

This were enough to be quoted as a Defence of those Tears for which you accuse me, and I need not strengthen it by making a Catalogue of those innumerable Aggravations which swell your Misery up to an unspeakable Masse, and torment all conditions of Humane Life, in the City, in the Country, at Land, and at Sea. The Husbandman is

condemn'd to pull up Weeds which will never cease to grow in his barren ground. He mingleth his Bread with Sweat, and his Sweat with Tears; and when he hath taken the greatest pains, hath only drawn water in a sieve, and labour'd to make himself more work. Your Mariners are distress'd at Sea, and after a thousand Dangers with much difficulty make their Port; that is, they are toss'd home that they may rebound to some new Storm. Your Craftsmen are chain'd to endlesse toil, like Galley-slaves to their Oars. Your Citizens of all ranks pretend great discontent for want of loving Neighbours: and Friends of all sorts complain that they have no Touch-stone to try such as say that they love them, but that which commonly shews they do not, Adversity. Parents are vex'd with the Disobedience of their Children, and they think themselves undone by the Unkindnesse or death of their Parents. Masters and Servants frequently accuse each other. It is ordinary to hear some bemoan themselves because they are not married, and others judge themselves more unhappy because they are. Some Husbands cry because their Wives are dead, and some because they are alive.

These are some of those Tragical parts which you act upon this miserable Stage, and the last Scenes are worse then those, which remain to be represented by Ancient people, who when they are already wearied with a miserable Life, are still disturb'd by one *Geron*, a Grim-look'd Fellow, who being a rigid Factour for Death, comes to make you pay dear for those small Contents which you enjoy'd before, and that but for a little while, and which were then not so greatly desirable, every good thing having two Evils joyn'd with it. When you are scarce able to pay any thing, it will go hard but he will have something, and he usually takes the best of what is left, an Ear from one, a Hand from a second, a Leg from a third, or what he can lay hold on. How did it tear my Heart some few dayes since, to see how *Chronus*, the Father of this *Geron*, seiz'd with a remorseless Violence upon a wretched Company of ancient Men and Women, drag'd some by the Arms, some by the Feet,

Feet, some by the Neck, struck out their Teeth, pull'd out their Eyes, lam'd them, kill'd them, and threw them into Ditches? I think it was a courtesie to some of them, for their Bodies were ill us'd by his Son, and grown such troublesome Lodgings to their Souls, that they could scarce endure to dwell in them. And yet the miserable wretches were forc'd to stay in these streight Cottages, unthatch'd above, full of Smoak and Rain within, and there to swallow the Dregs of Life till some welcome Mischief choak'd them.

Here *Skeleton* made a pause, for his sighs forc'd him to leave Speaking; and when he began again, *Euphranor* laugh'd so loud that the *Plutocopians* could not hear him, and having taken no great pleasure in what he had spoken already, they were unwilling he should say any more: So *Euphranor* was commanded to succeed him, which he did in such words as these. I have travelled over the greatest part of *Histrionia*, most gentle *Bathypogon*; but I never came into any place where such as kept a Theatre were unwilling to admit Spectatours, much lesse where the Players were angry at such as were present for laughing at their Mimical sport. The whole world is a kind of Tragick-Comedy, in which I never saw any act their parts more ridiculously than the *Plutocopians*; and yet they accuse such as laugh at them: which I cannot but esteem one cast beyond all which I have seen already. I suppose you have no such conceit of your own Actions, and are ready to demand at what I laugh in particular. I will save you that labour; I smile at every thing which I see or hear, I laugh at all which you doe or say, and chiefly at you your selves, because in this Play you like no part but the Fool's. I perceive by the silly Government of your Actions, that you have cashier'd Wisdom out of your Thoughts; and, which is the height of your Folly, you think your selves Wise. I can except no order of Men from the reason of my Mirth. I have not maintain'd correspondence with any that wish your disgrace, and have therefore reveal'd your Infirmities; for they are every where manifest. I suppose you cannot

look upon it as a Contumely that I take notice of what you discover, nor take it as an affront that I am so pleasant in your presence, since you compell me to be merry. How can I chuse but laugh to see so many Bladders empty of all true worth, swell'd with false Opinion, and then tofs'd up and down the streets with vulgar breath, not much unlike those Bubbles made of Soap and Water which idle Boyes blow off from Nut-shells? When I meet so many hundreds of conceited people, who think they are Wise because they are Rich, Vertuous because Politick, Learned because they have a few Books, Happy because they have many Titles, and suppose themselves full of Worth because they are big with Arrogance, and Good because they are so esteem'd by the Ignorant, and ador'd as Gods by such as know not what belongs to Men; I cannot but stand still and laugh to think what a brave Mart this would be for *Prometheus* his Oxen, and I easily fancy with what wonder you *Plutocopians* would gaze upon a Drove of large Skins well stuff'd with empty Bones. I was almost kill'd the other day, my Spleen was so stretch'd with laughing at a young Gallant who stood in a low Balcony, having nothing else to doe but to observe whether such as pass'd by did make their Obeisance proportionably submissive to the Greatness of his Peruke, and did sufficiently admire the new fashion of his French Breeches; especially when turning back, I saw how dejected he look'd because I went by him without stirring my Hat, which I did on purpose, thinking I might as well neglect to worship a man made up of cloths, as refuse to bow down to a gilded Post.

I confesse also I can never think of your Old men but I laugh at their foolish Covetousness, whilst they tell their Money all day, and rise in the night to hide their Gold in some safer place then that in which they put it when they went to bed, and grow lean with cares to make their Heap bigger, which is so bulky already that it is troublesome to keep, and doth exceed their Necessities with such vast disproportions, that they know not well what to doe with it. I cannot but please my self to think how eagerly the Poor whom they have

have defrauded will fall upon them when they appear in the other World, and what a sad scuffle there will be when they clap their bare Skulls with their bony hands. Yet such is the Madness of this sort of Men, that they bequeath the Monies which they should restore, to erect stately Monuments to dwell in when they are dead; imagining that they shall be happier if they lie under great Marbles, and hoping that some may possibly spend their time in viewing those brave Structures which cover their dust, and read with no small content those Epitaphs which before they died they made themselves. But it is so ridiculous, that methinks the Poor should laugh at it, when they see how much these Rich Fools think themselves worthier and better than their Neighbours, because they have greater Houses and more Money, and will not remember that in Hell they will not be known from them by any other Mark but greater Torments. But since the Poor do so peevishly slight what should make them patient, I must laugh at them whilst they whine so sillily at their poverty, and will not know that in a short time they shall be equal to the richest men in the World, and who are at present in many respects more miserable then themselves. It is a cast beyond Laughter to, see these foolish Poor how proud they grow upon a little taste of Good Fortune: they are as much ashamed of their very Parents as Fathers usually are of their Bastard-Children; it may be they allow them, as *Mercury* did *Pan*, to come to them sometimes, but never to call them Father before Company. Now they no more know those friends which reliev'd them in their Adversity, then a Great man's Porter can remember that he saw one that was at his Master's house but the day before, till he have hired him to recall his name, and help'd the weakness of his Memory with a piece of Silver.

It is some sport to me to see those curious Women, who have nothing to doe but to be fine, and to think before-hand how wan their painted faces will look when Death, which doth not much value Beauty, comes rudely to undress them. Methinks I hear how they will cry when he breaks

their Glass, throws their Hair one way, their Powder another, and leaves them no Ornament but a white Sheet; and how they will vex when he tells them that in the other World there are no Marks set upon Skulls by which a Lady may be known from her meanest Servant. I am not a little beholden for my Mirth to those proud People which have accustom'd themselves to talk of their Pedigrees at such a high Rate, as if they would have us think that Mankind had sprung from divers Originals, or at least that they have nothing in them of the first clay; and are so elevated above this lower World with the wild belief which they have entertain'd, that they will scarce bestow a humble word upon such as come near them. They make me think how dejectedly they will look and shrink out of sight, when I and my Companions shall meet them and laugh at them in the Deserts of *Negroes*. I envy not those fat *Epicureans* which float at present in muddy pleasures; I shall find them ashore ere long, for I know at what Port they must all Land. I cannot but laugh to think how they will cry when I and one or two of my Friends shall sit down by them and upbraid them with their former Voluptuousness, and how they will fret to hear poor *Cynicks* sing.

You think perhaps, *Bathypogon*, that it is a strange kind of Mirth to laugh at the unhappy: and so it were, if those which are in misery acted their part with any Decorum; but they complain ridiculously, and are very angry at those mischiefs which they inflict upon themselves. They are vexed because they are sick, and when they were well did what they could to destroy their Health. They eat and drink beyond all Natural Appetites, and then inveigh bitterly against surfeits. They despise the Happiness of Tranquillity, undervalue the Riches which wise men never miss'd in a Competency; they reject the Pleasures of a Retir'd life; they will climb up into the Region of Winds, and when they are there rage at every Storm, complain of the burthen some Cares which attend Honourable Employments, are gall'd with the envious looks which are cast upon

on great Preferments, are infested with the Counter-workings of Corrivalls; and when they fall, as they often do, being now sensible that their Fall is equal to the Height of their Exaltation, they curse and express a feeble impatience; although they are only crush'd with their own weight. Then they will needs revile Greatness, and foolishly praise the Poverty which before they only hated, and confess that Golden fetters are as uneasy as those of Iron; and yet are so discompos'd with the impertinent remembrance of what they have been, that they cannot contentedly be what they are: and shall not I laugh at them? If they were not mad, they would consider that they have only lost what none can keep, and suffer that which commonly happens to very many. Why do they not make account that those Servants will run away from them whom they knew to be perfidious, or at least very fickle, having chang'd many Masters before they came to them? These uneasy Souls pretend to be much troubled with the greatness of their misfortunes in comparison of that which others suffer, and yet will not put theirs into a common Lump with their Neighbours, that the whole may be divided into equal Shares; but fearing that their present Lot will be encreas'd, carry it away as it is, and yet go home grumbling. And must I pity them? I am sorry that no Play is yet invented where both sides might win alwayes. These Delicate people should doe well to transport themselves into some new-found Land, where there is no use of Patience; for none are permitted to dwell in this world which will not be content to endure some Hardship. If I should make conjectures of their Affections by other pieces of their Carriage, I should think that they love unhappiness; for not being satisfied with what they feel at present, they torment themselves with the fear of that which is to come, and so anticipate their miseries, and sometimes crucifie themselves with the troublesome Expectation of that which will never happen. Nay, they dote so upon Affliction, though it displeaseth them, that not being content with their own Misfortunes, they will needs take part in those of others; that is, visit their

L

suffering

suffering Neighbours, talk whiningly and look scurvily, but not relieve them. And this they call Pity.

But since Grief is not heavy enough with all these allowances, they encrease it with Envy; that is, they unworthily despise the Joy of those many Good things of their own, which God hath given them to fill up the Defects and alleviate the Sorrows of Humane Life, by repining at other mens better Conditions, which yet, for any thing which they know, (for they judge by very slight rules) is much worse then their own. Sometimes they are displeas'd with the Excellent parts of others by which they are benefitted; like those ill-natur'd beggars which murmur at his wealth from whom they receive daily Alms. Being troubled that others out-shine them, they endeavour to eclipse their Light by Defamation, hoping vainly that themselves shall be thought good, if they can make others seem to be bad. But this colour is so base that it appears by any Light; for as they are truly empty of that Love which would hide the failings of others, they discover plainly that they are full of Impotent Malice. But I must not offend these Virtuoso's with laughing at them. Yes I will, and I can never laugh enough to hear them talk sometimes of Felicity and pretend desires to be Happy, and yet scorn the way which leads to it: for though they have been told a hundred times that no great Happiness is to be hoped for in this world, and that the chiefest parts of that which is attainable are, rightly to know our Selves, to dis-esteem Mortal Life, to be content with our Portion, not to expect what cannot be had, and such like things; they will needs seek Happiness where none ever found it, being incurably miserable by reason of a wilful Ignorance of the Nature of Things, a false love of Fleshly Life, ungovern'd Longings after those Things which if they could enjoy would no more assuage their Thirst then water will cure a Dropsie. They are just like to those discontented persons which endeavour to lose themselves by wandring in divers places, but they meet themselves every where, and will alwayes be sure to find vexation whilst they are in their own Company; yet they
accuse

accuse all things but themselves. So the Impotent Sick complain of their Bed because they lie uneasily, and beat their Pillow because their Head akes.

It may be I should not laugh so much at the follies of you *Plutocopians*, but that you do so ridiculously date your Resolutions to grow Wise; for thus you say, After we have got so many thousand pounds more, after we have built so many Houses, or purchas'd so many Lordships, we will be content. And why not now? Are you not Rich enough already? What need you so greedily to gnaw that Crust of the Poor, Hope? So the Clown sits down by the River's side till all the water pass away: But he may sit long enough. Go over, Fool, the Stream is fordable now. But it is better sport to see how subtil Time is reveng'd upon those which slight his present offers. One not altogether unsensible that he hath over-charg'd his Vocation with burthensome Cares, sayes he will shake off his Load at the return of his next Ship: Another expects but one good Harvest more, or two dear years at the most, to make his Riches answerable to his Desires: A third resolves to be charitable (as Hypocrites sometimes talk of leaving their Sins) at the next great Feast. And whilst they are vainly contriving how to delay that which is necessary to be done at present, Time beckens to Death, and he comes and makes it impossible for the future.

And now I talk of Death, which is the End of this Ludicrous Play, I cannot but laugh at the Epilogue, which is usually acted by an Old man, who having nothing to prove that he hath lived long but that he hath bought many Almanacks, doth pride himself in his Age; and being blind, deaf and lame, will yet venture upon the Stage; and when he is there, forgetting what he is to doe, cries out unseasonably, I would live still, and repeats his mistake so often with a feeble voice, that the Poet is forc'd to send one to pull him into the Tiring-Room. And there it is a new sport, to see how all the Actours quarrel with the Master of the Revels for telling them that the Play is done: they would act still, and cry because they are commanded to put off

their Habits, and think themselves robb'd when they restore their Vizards, which were only lent them for a while to fit their persons to their Part.

Though *Bathyporon* understood not much, yet he perceiv'd that *Euphranon* jeer'd the *Plutocopians*, and fearing that he would never end of himself, commanded him silence, and taking *Orthocrinon* for a very wise man, as the rest of the *Plutocopians* did, (for men sometimes approve Vertue which they will not imitate,) he desired him to give his opinion of the two Philosophers, and to advise him what to determine concerning them. *Orthocrinon*, perceiving that what the Philosophers had said was capable of some Correction, and considering with himself that it was a fit opportunity to bestow some charitable advice upon the *Plutocopians*, began thus: I have alwayes thought, *Bathyporon*, that the Calamities which attend the condition of Mankind are not inconsiderable, but I never saw them resent'd so compassionately as by *Skeleton*, neither did I ever know any so pleasantly unconcern'd in them as *Euphranon* seems to be. I know that *Glycypteron* with unaccustomed Tides flow'd lately twice in twelve Hours: but who would have thought that it did portend that in a short time you should become the Objects of the deepest Sorrow and highest Mirth? Poor *Plutocopians*! your Misery is so great, that one of them thinks he needs an ever-running Spring of Tears to bewail it; and the other esteems your Folly so ridiculous, that he cannot contain himself from perpetual Laughter. However, *Skeleton*, I do something wonder at you; for if there be so many unhappy people in the world as you seem to believe, what need you make your self of the number by your calamitous Sorrow? If those mischiefs which inevitably await us are too great already, why do you make an addition of this voluntary Torment? If you think men over-match'd with Adversity, or at least very hard put to it, why do you so uncharitably endeavour to lessen their Power by Despair, or foolishly deplore what you judge incurable? Do you mean to open *Pandora's Box* again? It was almost quite emptied before, nothing but a little quantity of

of Hope being left in the Bottom ; and will you let that out too ? How should they look upon Humane Life otherwise then as a desperate Case, seeing it plung'd in a gulf of endless Sorrow ? It is an impertinent Humanity to make others more disconsolate by weeping for them. If the flood be not passable, why do you swell it higher with your Tears ? If it be, why do you discourage them from attempting to go over, whilst you sit weeping upon the Bank ? But let me tell you, *Skeleton*, the state of our Life is not so deplorable as you would make it. A Man is neither a Contemptible thing in his Constitution, for he is adorn'd with Reason, by which he is capable of the knowledge of all things, and is priviledg'd with Speech, by which he is fitted for Conversation with such as are of the same Nature with himself; neither are the Pleasures which are allotted for our portion so inconsiderable, that it is undesirable to be a Man. For since he hath many Faculties, and those furnish'd with proportionable Objects, he is a rare instrument of Pleasure to himself. He hath no Sense but it is abundantly provided for; he need not to glut himself with any one Recreation, divers present themselves. And though the world be full of people, God hath provided Room enough for them all without streightning any, if they could be content with just Shares. And though some things occur which are Inconveniencies, yet every one hath its Remedy annex'd; as there is no Poison which hath not an Antidote. The Winter is warm'd with Fire, the Summer is cool'd with Shadows. There is no Affliction so heavy but it is accompanied with an Alleviation; and wise men can easily find it. Courteous Time doth alwayes apply one Consolation, whether we seek it or no; for by the familiarity of long converse it makes any condition tolerable. It's true, some things are troublesome for a while, and Fools complain more then they need; but wise men bear them handsomly, and put the best side outward. What need we take things by the wrong handle, or quarrel with God or his Providence ? We ought to think that there may be good Reason, though we understand it not, that things should be

as they are, when we wish them otherwise; and that Mortal condition must be appointed after this manner; and that we ought by no means to wonder at our own grievances, when we see that all our Neighbours have either the same or others. Nay, though Death awaits us, and so we seem to be in danger of losing All, yet we have no reason to complain, because it is mere Courtesie that we have lived so long, and indeed that we came into Being at all: and if we knew our Happiness, or would learn to call things by their right Names, we should not be so shie of Death, for it is the only passage to Immortal Life.

As for you, *Euphranor*, though I think a Man shews some Generousness of Mind that laughs at all adverse Accidents, and that he doth deserve better of Men than one that weeps at all things which he sees; since by being in the Company of one that is so merry, they begin to think that the face of Humanity is not so terrible as they were apt to imagine when they were alone: yet if I may freely speak my mind, I must tell you that as it is an insupportable torment to lodge the Miseries of others in our own Hearts, so it is but an inhumane sport to be delighted with them. Or if you intend your Mirth more charitably, hoping by this means to make Fools ashamed of themselves, yet I am afraid you will never reduce them to Wisdom by laughing at their Follies. Humane Nature is sometimes willing to be instructed, is never content that any should insult over its Imperfections; alwayes esteeming such Tutors Enemies, not Reprovers of Sinners. Sick men would not be jeer'd, but cured: and really, *Skeleton*, your Method is as unreasonable, for Physicians do neither laugh nor cry at their Patients. If you attempt a Cure this way, one of you doth but milk a Bull, whilst the other holds under a Sieve: or if you both think, as you seem to do, that they are past Recovery, go away and let them die quietly. If you judge them out of their Wits, doth either of you think to appear Wise among so many Mad-men? or will you be mad for Company? Have you consider'd the Nature of things, and do not remember that no Age brings forth many Wise men?

men? Take heed lest you both fall out with Nature, and it may be mistake it too. What? would you have no fools in the world? you would have a Picture drawn without any Shadows. Should nothing be greater, nothing less in the Creation? Is it to be esteem'd an Indecorum that Beasts are not Men, nor Trees Beasts? Is it any greater Indecency that some Men are more Wise then others, then to see excellent Fruits grow upon some Trees, upon others such as are not so desirable, and upon some none? Will any Wise man cry because it is not alwayes day, or laugh to see people Feverish? Is not Folly one of those diseases which Humane Nature is sick of? As he which made Men is not to be blam'd for their want of Health, because they are voluntarily sick; so neither is he to be thought wanting as to their Recovery, since he hath given them sufficient means to obtain it, and they perish irrecoverably because they will not use them. But what is that to you, *Euphranor*? Let them alone. Your Discourse, though never so wise, is but lost upon such as are past sense. Exhortation is odious to such as are otherwise resolv'd. You praise Liberty to abject Souls that can bear any yoke so it be lin'd with Gold; which love to be slaves, and are worthy of Fetters. You talk to those of a dangerous Hook who have determin'd to swallow the Bait, and will never believe that there is any Hook till it stick in their Throats. You advise such to forsake a foolish course of Life, which are so utterly unacquainted with Wisdom and Vertue, that if they should take your Counsel, would not know what to doe. Therefore let me desire you, *Euphranor*, not to provoke men to be worse then they are already; that is, of Fools to make them mad by laughing at them: and you, *Skeleton*, not to make them think their condition more unhappy then it is, because you continually cry for them.

I entreat you also, my Neighbours of *Plutocopia*, not to be too angry at the Department of these Strangers, considering that it is a Courtesie to be awaken'd out of a hurtful Dream, though by a loud Noise. Be not displeas'd that you are put in mind of your Mortality. An Emperour

could bear such words from one that stood behind him in his Triumphant Chariot. Your Possessions are like your selves, of Uncertain Continuance. *Mine* and *Thine* are Words that signifie only a just present Use. The most Rightful owners are but Usufructuaries. You can never make a Prescription by possessing that which is only borrow'd for a time, and held merely at the Will of him that lent it. If you accustom your selves to think you are Mortal, you will live more prudently, you will spend the little time you have more frugally, use well what you cannot carry with you; and knowing that you do but sojourn in this World, you will be less troubled when you are call'd Home. If you make that use which you may of *Euphranor's* Laughter, you will forgive him his Mirth; if you weigh the reasons of his pleasant Humour, you will wish to be of his Mind. If you made some Glasses in imitation of that of *Skeleton*, they would shew you such a true Image of this mutable World, that you would learn to proportion your affections to the frail Nature of Things. You would not then fret at those necessary Vicissitudes which are the Roots of your disappointments; knowing that the brightest Prosperity shines but like a Winter's Sun, faintly at best, and is often clouded; that Men stand in Worldly Rank like Arithmeticians Counters upon a Table, sometimes for Shillings, sometimes for Pounds, and sometimes for Pence; or like Chess-men, are sometimes Knights, sometimes Pawns, and at the end of the Play are shuffled into a Bag altogether. You would then see no more reason to be angry, because others flourish, then to envy the Gayeties of a short-liv'd Butter-flie, or to repine at the Feasts and Musick of a Grasshopper, which for a moneth or two hops from Herb to Herb, quaffs up the Dew and sings. You would not be puff'd with Pride, though your own sails be swell'd with prosperous blasts of good Fortune, remembring that it is not long before proud people, that which makes them Arrogant, and their Pride sink altogether; Humane Glory being but like the yain Glistering of a Rain-bow, which is made of a few Sun-beams scatter'd upon a waterish cloud. If it were not
unsea-

unseasonable, I should also advise you that you would venture your uncertain Riches not only at Sea, but upon Charity; for I fear many of you will be undone ere long for want of those gainful Returns which Merciful men are sure to meet in the Eternal World. If you bestow upon your selves such a moderate Portion as will maintain a Temperate chearfulness, and impart what you can spare to the relief of such as are in Necessity, you will improve what you have to the utmost advantage; for you prudently use things as changeable as the Wind and Tide to bring you to a Happy Port, and make those which sail with you glad by the way. Those which enjoy a flourishing estate and understand not this Art, lose, to their unspeakable damage, a rare opportunity to be merciful to such as possibly in future time may be able to repay what they may then need. But Prosperity is alwayes ill-bestowed upon Fools, for they presently grow insolent, falsely supposing that they can never be unhappy.

I have nothing more to say, *Bathypogon*, but only to entreat your favourable Sentence for the two Strangers. It were a most unmerciful thing to condemn *Skeleton*, who hath only griev'd you with too much pity; and as unjust to punish *Euphranor* for doing that which he is forc'd to, for he only laughs at things which are ridiculous. I think the *Plutocopians* might doe well to reform their Errours, and then they will be so happy that their State will no longer be a proper Object for *Skeleton's* Compassion; or, if you think it not yet time to grow Wise, make a Law that for the future none shall presume to laugh at your follies, and then it is likely that *Euphranor* will obediently depart out of your City.

Thus the gentle *Orthochrinon* ended his Advice. But *Bathypogon* and his Fellow-Citizens Ears were so hard stop't with the Hopes of a Feast which they intended to make with the Money which they should receive for the Philosophers, that *Mercurie's* Augre would not have been able to boar a hole in them. *Bathypogon*, taking no notice of what *Orthochrinon* had said, pronounc'd the Sentence, and commanded the Crier to proclaim, That if any man would

N

buy

buy the Philosophers, he should have them both for twenty pounds. No body offering to buy them, *Bathypogon* bade the Crier give a years time for the payment of the Money. The Merchants were so afraid of their troublesome Qualities, that they were not Vendible so: Whereupon *Bathypogon*, by the Advice of his Assistants, order'd that they should be gone out of the City, and commanded them at their utmost Peril not to remain within the Gates that Night.

Orthocrinon having seen the fruitless event of his Intercession, went away, but express'd so much Courtesie towards the Philosophers as to desire them to go with him to *Euesto*. They accepted of his Invitation; and when they came to his House, (which being a pleasant Solitude, was no improper seat for a Philosopher) they could not but like it. But they were much more taken with the prudent Chearfulness of his Wife *Euthymia*, the sober Deportment and excellent Knowledge of his Ingenuous Children: in short, they beheld such a discreet Order in the appointment of his whole Affairs, that they were forc'd to think that *Orthocrinon* was so wise and happy, that *Euphranor* could not laugh at him, except he esteem'd it Ridiculous that he was a Man; nor *Skeleton* weep, unless it offended him that he was not a God.

Here *Irene* ended her story, for which she receiv'd many thanks from *Urania* and her Companions. The time of the-day requiring it, *Theonoe* desired them to walk in to Dinner. They were no sooner come into the Parlour which open'd into the Garden, but they were surpriz'd with an unexpected Joy, occasion'd by the fortunate Arrival of two Gentlemen near a-kin to *Theonoe* and *Irene*, call'd *Amyntor* and *Sympathus*, who came to perform a Visit. This made a great accessiō to the Contentments of the whole Company; and they which brought it, quickly perceived that they themselves had encountred a greater Happiness than they expected: The pleasures which are enjoy'd in Company being of that nature, that whosoever contribute to their production ever carry away their Principal with an extraordinary Interest. The Fathers of these two Gentle.

Gentlemen and the Ladies maintain'd mutually such an intimate Friendship, that they were commonly call'd *Py-lades* and *Orestes*; and their Love was transmitted by a kind of Hereditary Traduction to their Children, and they preserv'd it so inviolably, that their Families after their Death retain'd the Glory of their Ancestours Affection. *Amyntor* and *Sympathus* were persons of great Wits, advanc'd by Study and Travel, of good Discourse and agreeable Humour. *Theonoe* perceiving whilst they were at Dinner, that her Consens were not altogether so chearful as they us'd to be, ask'd them, when the Cloth was taken away, what was the Reason of their unusual sadness. *Amyntor* confess'd that they had in their hearts some Compassion, though at this time they would willingly have conceal'd it, for the Death of the good King *Anaxagathus*, and the poor Prince *Alethion*, whose Misfortunes were the ruine of that once-flourishing Family. This news was very unwelcome to *Theonoe* and *Irene*: however, since it is some satisfaction to know the state of our friends, they desired leave of *Bentivolio*, *Urania*, and the rest of the good Company, that *Amyntor* might be entreated to acquaint them with that which he had heard concerning the disastrous Fate of the best of Kings, and his Son a most Illustrious Prince. *Bentivolio* and his friends readily accepted the Motion, for they intended to have made the same request, not doubting but such a story must needs be full of great Accidents. *Amyntor* was willing to obey their Command, and the rather, because it breaths an inward grief to relate it to such as sympathize with our passions. *Theonoe* led the Company into a fair Gallery, where when they had dispos'd themselves in convenient Seats, he began after this manner:

The Kingdom of *Theriagene* (now well worthy of its Name) was formerly governed by *Anaxagathus*, who derived his Empire by Hereditary Right from many Royal Ancestors, that is, received Sovereign Power with all imaginary Advantages. The Ancient Root of a Princely Family is a great support to that Veneration which is due from Subjects to their Kings; for they can-

not but have a Natural Reverence for one whom God, Nature and Time have set and confirm'd in Royal Height. This most excellent way of Succession freed him from those disaffections which are many times fastned upon Elective Princes by the Envy of Ambitious Competitours, and the Hatred of such as factiously oppose their Choice. *Anaxagathus* was neither engag'd to gratifie any Party of the People for their Votes, nor ow'd any Reward to his Souldiers for the help of their Swords; but being born a Prince, was equally acknowledg'd by all in his undoubted Right, and was free to oblige such as he should think fit with unprejudic'd Favours. Upon this Foundation of his Sovereignty the Welfare of his Subjects also was strongly secured, both as the Interests of the People are most safe under Monarchy (which is evident; For since the greatest part of the Laws of a Nation do alwayes respect such matters as are the continual Occasions of Controversie between Men; every part of the People being bias'd with divided Interests, none can be so fitly qualified for Legislatours as is the Prince, who having no particular concernment aims equally at the Common Good,) and as the Right of Succession was intail'd upon his Posterity, he had no Interest of his Family divided from the publick: a mischief which can hardly be avoided in Elective Principalities, which being forc'd to take a great care of their Relatives, since they are not sure of Succession, do often exceed the bounds of just Moderation in what they design for themselves; and as they frequently stoop to the use of ignoble contrivances to obtain what they desire, so they make no scruple to repeat their Methods for the maintaining and encreasing of what they have gotten. As *Anaxagathus* was plac'd far above the Necessity of such unworthy Arts by an indubitable Title, so by a Princely Temper of Soul receiv'd from his Progenitours he was naturally inclin'd to an affectionate Regard to his Subjects, being born their Father.

As he was thus plac'd in his Throne by a Divine Power, so he was accomplish'd with all those Princely Vertues which made him most worthy to sit there. For he ac-
know-

knowledging his Authority derived from Heaven, principally endeavour'd to deport himself as God's Vicegerent, and was not so careful of any thing as his Honour from whose Hand he received his Crown; being not only Religious in shew, to gain Estimation with the People, but really affecting Piety, in hope of the Blessing of true Obedience which Princes need both for themselves and their Subjects. The Truth of this Disposition he made manifest both in that he shew'd no Countenance to those which were openly impious, and ever declar'd an utter abhorrence of Atheists, and preferr'd to the most Honourable places of his service such as he thought to be the truest Lovers of God.

As the peaceable entry into the possession of his Kingdom freed him from those troubles which have often amus'd the Prudence of Great Emperours; so his deep Insight into the Principles of Government inabled him to avoid two dangerous Rocks, upon which many Kingdoms have been split, viz. the Ambition of the Potent Gentry, and the Insolent Disposition of the Vulgar. He had great Natural parts, and so improv'd them by Reading, Consideration and Experience, that he was able to frame a quick and solid Judgment of any Matter belonging to his Government. He knew that the business of a Prince is to advance the Prosperity of his Subjects, and to secure their Peace against the Invasion of Foreiners; and therefore acquainted himself with all things which are necessary to be known as Means conducing to those Ends, particularly with the Nature of his Prerogative, the Rights of his People, the Laws of Nations, the Strength of other Kingdoms, the Commodities of his Own, the Inclinations of his Subjects, and the Designs which his Neighbours may probably have against him.

He gave a great Demonstration of the Perspicacity of his Judgment, both in the Election of his Councillours, (for knowing that Kings must see with other mens Eyes, and trust a considerable part of their Affairs to the Fidelity of their Ministers, he made choice of such as were not only persons of Honour, but men of singular Prudence and unquestionable Integrity,) and in the Examination of their

O

Advice:

Advice: for since all men are fallible, and may some time or other give Counsel with too great a reflexion upon particular Ends of their own, he would never receive any but that which he did clearly perceive to aim directly at his and the Common Interest. If after publick Debates he did yet doubt concerning that Opinion to which he inclin'd, he would privately conjure some of those who differ'd from him, to tell him freely the Reasons of their Advice; which they would most willingly doe, knowing that *Anaxagathus* never esteem'd those his Friends, who out of fear of contradicting his Inclination would conceal what they knew concerning his Good. By this means he secured himself against Flatterers, and made the utmost Improvement of his Friends Abilities. To his Wariness in Deliberation he added Stedfastness in his Resolves, and Diligence in the Execution of his Purposes.

In his Carriage he express'd a Majestick Gravity, never condescending to such Actions as import lowness of Soul, diminish the Veneration of Royalty, or expose his Person to any Contempt: yet he alwayes manifested so much Serenity and Sweetness, that he incurr'd no Hatred by the most severe Exercise of his Regal Power. Knowing that it is easier to prevent Hatred then to regain Love, and that Malice cannot be slighed without some Hazard, he declin'd avoidable Offences. He ever match'd Clemency with Greatness of mind, knowing that Mercy shewn by one that hath great Power doth unspeakably oblige; and that it was never any Advantage to a Prince to be hated, which is alwayes the Effect of Cruelty. When any Favour was bestow'd, he ever let the People see that it proceeded freely from his own Goodness; and when Rigour was exercis'd, which was but seldom, they saw it was a necessary Punishment of Sins which ought not to be pardon'd.

There is no Reason of just Infamy, for which Princes do sometimes receive a dishonourable Character in the Book of Fame, which he did not well observe and carefully avoid. He was very curious of his Conversation, lest it wanted the just Ornaments of every Moral Vertue; because
he

he knew that Princes cannot hide their Actions, and that it was no assurance that he had done well, because none durst reprove him. He was unwilling also to make an Example against the Law, and let his Subjects see that it was possible for sin to be unpunishable. He would make no use of an Arbitrary Power, though his People knew it was their duty not to resist him; neither did he think he lost any thing of his Power by not doing every thing which he might. Whilst the King strictly observ'd the establish'd Laws, the People learn'd Obedience from his Government. His great Care of his Subjects safety made them perform their Duties with an unspeakable willingness: they esteem'd the King's Riches their Publick Treasury, and when they pay'd their Taxes, acknowledg'd that they gave but a Little to secure All.

Anaxagathus lived alwayes according to the Degree of a Prince: yet manag'd his Expences so frugally, that they did never exhaust his Revenue. For this there was great Reason; for though Money was not the Sinews of his Wars, but rather the Love and Courage of his native Souldiers, yet he knew they must be pay'd when they are imploy'd, and that with Silver a King may hire men as well as buy Iron with Gold. The truth is, he had little cause to think of entertaining any forein Auxiliaries, for he was so entirely beloved at home, that he could not but be much fear'd abroad. His Subjects endear'd his Happiness to themselves, and made their Loyal Affections so manifest upon all Occasions, that Conspiratours had as much reason to expect Punishment, though they should accomplish mischief against his Person, as they are alwayes fearful when they design it against other Princes. It was a singular testimony of the Prudence of *Anaxagathus*, that he had obtain'd what ever could belong to a Prince's Security, when to the Majesty of his Person, the Defence of the Laws, the Assistance of his Friends, and the Strength of his Guards, he had added the Universal Good-will of his People. Being assured of this, he slighted the vain Strength of chargeable Forts, maintaining only One in a weak place of his

Frontiers, and that rather for Pomp than any Defence that he expected from it.

Thus did the Good King *Anaxagathus* live in Glory, contemning that poor Honour which some weakly endeavour to perpetuate by Statues of frail Stone; for the Everlasting Image of his Vertues was fram'd in the Souls of those which could not think upon him without Admiration. His whole Kingdom was his Theatre, and all his People Spectatours, applauding his wise and just Actions. There was no City in his Dominions which did not preserve his Trophies made of Conquer'd Hearts. This was *Anaxagathus* his Happiness; and indeed what greater Felicity is there then to be able to impart Prosperity to many others? His discreet Subjects thought themselves happy too, for they saw that they enjoy'd what Freedom Mortal men are capable of, and they desired not that extravagant Liberty which the Ignorant Multitude often talk of, sometimes rebel for, but never enjoy; exchanging Obedience and Peace for Sin, War, and then just Slavery under such as for their own ambitious Ends made them in love with Treason.

Thus the Kingdom flourish'd under *Anaxagathus*, and they had no small grounds of Hope that it would never wither; for as they could not enjoy a better King, so neither did the King or the People desire a more Hopeful Successour then the most Excellent Prince *Alethion*, who was the only Son of *Anaxagathus*. I pray you, Cofin, said *Theonoe*, with the leave of this good Company, since you are so good at Descriptions, will you give us a short Character of his Perfections? by this means we shall not only enjoy the pleasure of your Wit, but you will also detain us by a beneficial Delay from the hearing of that at which we are assured before-hand that we shall be griev'd. Though I have reason to blush, replied, *Amyntor*, at one half of the reason which you give for your Command, yet I will be obedient in the best manner that my poor ability will allow. *Alethion* was a Prince of a lively Complexion, sprightly Eyes, black Hair, curling naturally in handsome Rings, of a serene Aspect, of a tall Stature, goodly Shape, and Princely Carriage,

Carriage, of an obliging Conversation mix'd with Majesty. He had a quick Wit equall'd with a solid Judgment. He spake with facility, and delivered extraordinary Conceptions in most clear Expressions. Those Connate Notions of Truth, which God hath bestow'd as a Natural Glory upon Rational Souls, did shine in his bright Intellect like fixt Stars, unclouded with those ill-sented fumes of Lust which darken wicked Minds. To this Light he added whatsoever may be gain'd from Experience enlarg'd with much Conference and great Reading. He had a constant Propension of strong Desires to all Excellent Attainments, a most piercing Wit for the finding out of such means as would help to accomplish his End, and was unweariedly diligent in the use of them. That he omitted nothing which might make him Master of his Noble Designs, was manifest in this, that neither the Avocations of the Court, nor those multitudes of Tentations which allure Princes to Pleasure, but do usually betray them to Ignorance, were able to hinder him from an exact knowledge of the best Arts and Sciences, which made him able to give a true Judgment upon any piece of Learning.

It was one of his principal Recreations to discourse with Philosophers, that is, such as he perceiv'd really to have advanc'd the knowledge of God and his Works, and were also perfected with that Wisdom which consists in a sincere Belief of what God hath made known by Revelation: for he accounted it a strange kind of Vanity to pretend an eager desire to find out Truth our Selves, and yet to slight that which God of his Grace hath reveal'd to us for our Direction and Encouragement; that is, to pretend an Esteem for Books, and undervalue the Sacred Bible. The great pleasure which he found by understanding the Mysteries of Natural Philosophy, made him very Curious in the Contrivance and Use of those Instruments which do further us in that Inquiry, as Telescopes, Tubes, and all other Mechanical Engines. He was very Liberal in allowances which are requisite to make those Experiments upon which true Principles are founded, and by which they are proved; but

P

which

which Princes only are able to bestow. Generous Nature in requital of these Services discover'd to him all her Secrets, except some few which she yet resolves to conceal from Mortal eyes, and intended that in a short time he should be acknowledg'd by all the world as the Prince of Philosophers.

He made a firm League with all the Vertues, and was true to his engagement, never betraying any of them to scorn in the whole Course of his Actions. He would often express a pity for the Superstitious, and alwayes declar'd a zealous abhorrence of Hypocrisie. He was the more to be admired in his Religion, because as he was a devout worshipper of the Supreme King of Heaven and Earth, so the Sincerity of his Vertuous Disposition did not grow upon any Erroneous Principle; for his Regard of God did not spring from Ignorance or panick Fear, those contemptible Foundations upon which Ingrateful Atheists bottom Religion, but from a clear Knowledge and true Love of that which is best. He was the Paragon of Temperance, and Chaste to an Example. He had such a Generous Soul, that he could not only forgive an injury, but forget that he was wrong'd; esteeming them very ordinary Chirurgions which cannot heal a wound without a Scar. By his practice he made others learn this true and noble sort of Revenge. He had an unfeigned Love of Truth, and would rather endure any Inconvenience than break his Word, and lose any Design which he could not gain but with the blemish of his Honour. He had an incomparable Fortitude, whereof he gave infinite proofs, and did usually forget himself to be a Prince when his Friends stood in need of his Courage. He had a Prudence which taught him to make use of every thing that was an Advantage to any important Business, and this he attain'd by much Exercise. At Home in times of Peace, when the most excellent Souldiers have little to doe, he would walk into the Field with them; and discourse concerning Military Affairs, make them train their men, represent serious War in jocular Skirmishes; and having view'd divers sorts of Ground, ask Questions
pro-

proportionable to their diversity of Situation; such as these: If an enemy (would he say) had not minded the Advantage of that Hill, how might we gain it? Or if he possess'd it, and we were plac'd in this lower Ground, how should we assault him? If he worsted us, by what means might we be able to retreat in order? If we had the better of him, how might we make the best improvement of the Victory in a pursuit? From such Instances going on to other Chances which happen in War, he made Demands, receiv'd their Answers, and replied. By this means he attain'd such a clear fore-sight into Martial Affairs, that no case could easily fall out for which he had not a Remedy provided. I have heard some, which have had the happiness to know him familiarly, say, that of his own Country he had drawn such an exact Map in his Mind, that he could talk distinctly of all In-land places of Strength, and knew his several Ports, convenient Rodes, dangerous Shelves, and useful Fastnesses upon the Sea-Coasts, as well as if he had dwelt in every place.

He had one happiness which Persons of his Quality do not frequently enjoy; For Travelling *Incognito*, he saw the Courts and Camps of many Princes, where he had the opportunity to observe the best Actions, and also to perform some which made his Worth shine through his Disguise. This made him admir'd in most places where he sojourn'd, and he return'd home enrich'd with variety of Experiments from them all.

Before the Necessity of any actual Adventure, he form'd his Resolutions according to such Rules as wise Persons had compos'd for all cases in Speculation; and coming to encounter disasters at Sea and Land, he gave such Proofs of his Constancy, that it was visible to all which knew him, that Chance had no power over his Vertue, and that the fixt Temper of his great Soul did not rise and fall according to the weather-glass of external Accidents. He had such an undaunted Presentness of a prepared Mind, that when he was affronted with any sudden alteration of Fortune, without any Consultation how he might make an escape, he

would immediately stand upon his Defence. When he engaged in any Enterprize which concerned the King's service against his Enemies, they made but a small account of the Advantage, if in any thing they had the better of him, for they knew he would soon repair it at their Cost; and when they were put to a Loss, though they knew he always pursued his Victory, yet they were not much dejected, for they were sure that no success did ever make him Insolent.

The King his Father having perceived by a short Experience that his Son was made up of all those Accomplishments that he had put into his Prayers for him, taking notice that it was a hard task to determine whether his Body or Soul had the Advantage in those Gifts which were distinctly proper to them; and having observ'd that he was able to give as good Advice and manage what was determin'd with as much Prudence as any of his Senatours, he made him one of his intimate Council; and seeing that his Souldiers received not only Discipline but Example from his Matchless Valour, he made him General of his Armies.

The People were inamour'd with his Perfections, and never look'd upon him but as the Glorious Mirrour of all Princely Graces. Their Happines being full to the top in *Anaxagathus*, they thought it must needs run over in *Alethion*. They could not look at the Father as a setting Sun, whilst they seem'd to see him rise and shine more gloriously in such an Heir. Their honest Hopes were not ill-grounded, though the Prince's Excellencies had not the same effects in the King's Mind which they had in the People's. Yet those were not their Natural Products, but oblique Resentments caus'd by sinister Representations made by a Cousin of *Alethion*, whose name was *Antitheus*. He envying the Prince because he was so justly Great, brought the King into suspicion that he aim'd by indirect Means to be unjustly Greater. The Excess of Vertue in *Alethion* upbraided him with his own Defects, and the Imbecillity of his Malicious Wit could devise no other way to be reveng'd, but by endeavouring to make the King believe that his Son valued those Excellencies which were taken notice of in him only as things

things which made his Father Lesse. *Antitheus* had a Nature unspeakably Ambitious, and that made him discontented with his condition in the Court, though it was much too good for so unworthy a Person. He fancied that there was no Happiness in the World but to see swarms of officious People press about him, and await his pleasure with uncovered heads. He despis'd the best Estate of Subjects as a gilded Slavery, and esteem'd it Poverty of Spirit to be willing to be govern'd; and had entertain'd such false Principles to accommodate his proud Humour, that he made no question but it was his Right not to obey any longer then till he could get power to Command, and concluded that no Method was unlawful by which he could make himself Supreme. This Temper carried along with it a Malicious Envy against his Equals, and possess'd him with an habitual Malignity against his Superiours. He made account that he had but two considerable Impediments in his way; (for other matters he thought he should easily dissipate with a puff of his Breath) and those were the King, because he was in the present Possession of Royalty, and the Prince: and this latter troubled him most, both because he had a strong Antipathy against his Heroical Soul; and because he knew that though the King were dead, yet he would survive in the Prince: so that he could never look at the flourishing state of *Alethion*, but as that dismal Coffin in which he himself was buried alive.

In those Intervalls of Reflexion which force themselves into the thoughts of great Sinners, he would sometimes say to his friends, But what is this which I attempt? How can I forget my Uncle? why should I injure my Cousin? I must trample upon Fealty, abandon Gratitude, despise nearness of Blood, banish all respects of Piety out of my Mind, and suppress the pains which my Conscience makes me feel. These troublesome Considerations, and the various Difficulties which he was to encounter, gave mighty checks to his Hopes: yet he had such unsatiable desires to go forward, that he resolv'd to try all Possibilities, and either to accomplish his Design, or perish more contentedly

Q

in

in the attempt : Hoping withall that if he could not rise to the Height at which he aim'd, yet he should make the Prince fall with him; and imagin'd foolishly that if Success did answer his Expectations, he should be able to hide his Sins under the Prosperity which he should then enjoy, and obtain pardon for his bold Wickedness by a Title which whilst he possess'd none durst deny to be good. He had divers Friends which not only knew his Temper, but having peculiar Discontents of their own were disaffected towards the present State of Affairs, which they wish'd altered, in hopes to rise proportionably to the Advancement of their Patron; and they promis'd themselves a more probable Success, because *Antitheus* was the next Heir but one to the Crown.

Antitheus found no means so fit for his purpose as to implant a deep suspicion in the King's thoughts against the Prince. *Anaxagathus* having a fearful Nature, his Mind was a soil too fit for Jealousie, and *Antitheus* doubted not but he should be able to make it grow, whilst he and his Accomplices nourish'd it with much Artifice, and that in time it would bring forth the fruit which he desired. The more he considered, the more difficult he found his task: for the Prince managed his Command with such prudent Innocence, that *Antitheus* had nothing but misconstrued Vertue to form into an Accusation; and the King having great Affections for the Prince, it was not easie to make a Father cease to love such a Son, who by his Excellencies attracted the Love of all men. This forc'd *Antitheus* to use his Wits to prepare matter for the Prince's Ruine, and his patience to await some lucky season when he might throw a spark into it to blow it up, and yet soundiscernedly, that none should be able to say from what hand it came: Knowing that bold Falshood cannot only impose upon shallow Judgments or weaker Courage, but upon Wise men too, if the opportunity be watch'd wherein they also will be weak. That his Intentions might not be known, he hid them under a deportment full of civilities towards the Prince, and took all occasions to give him humble respect, especially in the

the King's presence; but by his Agents he secretly undermin'd the King's Affections to his Son, and mis-reporting his Designs with many false surmises, he endeavour'd with these, like sharp Darts wing'd with Fame, mortally to wound his Reputation. He set a false Gloss upon all *Alethion's* Actions, some of which could not but be capable of different Constructions: It being a hard matter for a Person of his Quality and Employment so to deport himself in the concurrence of various Circumstances, that one which observes him with a malicious Eye shall not be able to make a sinister Interpretation of a most sincere Intention.

Theosebés the King of *Theoprepia*, being invaded by the *Theromachians*, had sent to *Anaxagathus* to desire his Assistance; *Anaxagathus* resented his Condition, and sent the young Prince *Alethion* to his relief, who perform'd many admirable Actions, and in particular rescu'd the Person of *Theosebés* when he was inclos'd in a Troop of *Theromachians*, and so encourag'd his Souldiers by his Example, that the *Theromachians* were all kill'd or taken. He stay'd a while in *Theoprepia*; and though he return'd Victorious, it was mutter'd against him, that whilst he was absent with the Army, he caress'd the Souldiers with extraordinary Favours, express'd more than usual civility in his words and carriage; and that they not only oblig'd with his Bounty, but infinitely taken with the prudent Courage of which he had given most signal proofs in the Conduct of the Fight, cried him up with such words as are only fit to be given to Emperours. This was suggested to make the King believe that his Son was infinitely Ambitious, to make him suspect his Loyalty, and look upon him as one that thirsted after the Government. The Disturbance which *Anaxagathus* receiv'd from these Reports was much encreas'd by the Peoples Acclamations, which he fancied as Echoes to the voice of the Army: For they Extolling the Person and Actions of *Alethion*, bestow'd upon him the greatest Praises and significations of highest Admiration as he pass'd along the Streets; and as they came near to the Palace, the King took notice of all that was done from a Balcony.

Then was *Anaxagathus* indispos'd with too much Prosperity; He thought himself miserable when he was only too Happy, like those who are blinded with over-much Light; whilst *Alethion* was in danger of an Eclipse, because he shin'd too bright: So the *Athenians* bestow'd Ostracisms upon those which were too Vertuous. The King had but a few Holidayes after this fight, for he entertained a tormenting passion which continually gnaw'd his Heart, and turn'd every the most innocent Accident into a most corrosive nourishment for it self. In a short time the Venemous Affection shew'd its power in very malignant Effects: for the King, without any Cause known to the Prince, would expresse himself in such rough Language, and accompany it with such displeasing Looks, that *Alethion* could not but perceive that his Father was abus'd with untrue surmises. This did afflict the Prince; yet he having a great Soul, and that fortified with a spotless Vertue, dissembled his Grief, and entertain'd Patience, till God and Time should cure his Father's mistakes. *Anaxagathus* to discharge the trouble of his Doubts, unhappily reveal'd his mind to *Antitheus*, who being too well vers'd in the Art of Dissimulation, pretended a great belief of the Prince's Loyalty; and though he confess'd that he had heard things which were most extremely dishonourable, if they were true, yet he advis'd the King to repute them, as he himself did, false; adding that a short time would probably give a clear Resolution of that which was at present doubtful. The King left it so at that time, and *Antitheus* went no further in his Discourse, because though he saw a strong Jealousie kindled in the King's Breast, yet he was unwilling to blow it up into an open Flame, fearing that for want of sufficient Fuel it would be extinguish'd without doing that mischief which he intended to the Prince. Whereupon having enter'd into consultation with *Dogmapornes* his Friend, and one that loved not the Prince, they resolv'd upon a new Device; and that was, to write a Letter in *Alethion's* Name, and direct it to *Theosebes* the Prince of *Theoprepia*, whose matter should be form'd to advance the suspicion of *Anaxagathus*, and put him

him upon some such Action which they might use for a fair Introduction to their main Design.

Alethion had not only made a common Amity with *Theosebes*, but contracted such an intimate Friendship with him, that they were no lesse dear to each other then to themselves; and both to testifie and preserve their Affection, kept a constant Correspondence. It happen'd also that *Alethion*, during his stay at *Phronesium*, had entertain'd a great Affection for the Princess *Agape*, the Sister of *Theosebes*. The knowledge of these Accidents was but too subservient to *Dogmapornes*, for he had a faculty of forming any Characters which he had seen before. In confidence of this Art he undertook to imitate the Prince's hand so exactly, that he should not be able to know it from his own. He had an Acquaintance with one call'd *Panurgus*, who was well known to *Siopelus*, *Alethion's* Secretary. Him they order'd to visit *Siopelus*, and to watch an opportunity, when he found the Secretary engag'd in earnest business, to fix the Prince's Seal to the Letter, and then pretend that he found the Letter by chance, and give it to *Dogmapornes* when he should see him with the King, unto whom *Dogmapornes* was to present it. The words carried this sense.

Most Illustrious Prince *Theosebes*;

The Love which unites our hearts, hath made it impossible that I should not be alwayes Yours. The Truth upon which our Friendship is founded will not permit any Condition to make a diminution of our Affections. If it were not a Reservedness unbecoming our Relation, I would not give you the trouble of knowing my present State. I am afflicted by my Father to gratifie his Enemies, who have wickedly brought him into an unjust suspicion of my Loyalty. It doth something astonish me to find my self a Grief to him whose Joyes I would redeem with the loss of whatsoever is dear unto me. Although I am more apprehensive for his disturbance, then for any mischief which it may possibly work to me; yet I am not so out of Charity with my Innocence, as to abandon it carelessly to undeserved Ruine. I hope I have discovered the Ground upon which my danger is built; and when

R

I shall

I shall have sprung a Mine which I have lay'd under it, I doubt not but that which now threatens me will be torn up by the Roots. At present I need nothing but your Prayers, as occasion serves you shall hear further from

Your most affectionate and faithful Lover,

ALETHION.

The next day the King took *Antitheus* into the Garden to talk with him concerning the former business, which was never out of his thoughts, and ask'd him if he had yet receiv'd any further notice of *Alethion's* Designs. No, replied *Antitheus*, only they say the Prince was much out of Humour yesternight, refus'd to eat, and entertain'd some of his Associates in private discourse; and as he dismiss'd them, which was very late, one over-heard him say, *I will, I will, for it is intolerable for a Prince to be so us'd; I will rather die then be despis'd.* The King turning hastily about, advanc'd but a few steps in the walk which led towards the House, before he saw *Dogmapornes* with two more of his Confederates coming towards him. *Dogmapornes* perceiving by the King's Countenance that he was exceedingly incens'd, craved his Majestie's pardon, alleging that he should not have presumed to have invaded his Privacy, but that his servant having found a Letter in the Street directed to *Theo-Jebes* the Prince of *Theoprepia*, he thought it was his duty to bring it to the King. *Anaxagathus* observing it was seal'd with the Prince's Arms, was much troubled, especially when having open'd it he found it written with his hand, as he thought, and saw his Name subscribed to it. When he had read it, supposing he understood what it meant by the Comments which he had receiv'd before-hand, he seem'd to be rapt into an astonishment, and after a while broke through his silence with Expressions which signified an infinite Anguish. His words were such as these: *O Lord! how feeble a thing is Humane Felicity? That flattering Glasse in which we pleasingly view the beautiful Image of Happiness may be made bright, but there is no Power which can secure it from break-*
ing.

ing. Our Heights are but Precipices, we cannot stand upon their Tops without Fear, and the higher they are rais'd, the more irrecoverable is our Fall. How vain is the Trust which is repos'd in Mortal men, when the best Assurances of Humane Faith are only fairer Masks of Perfidiousness? O the foolish Boasts of proud Artists! How mean and useles are those Inventions for which they pretend to have merited Immortal thanks and Glory from Mankind, unto which they have, notwithstanding their Brags, done so little good, that they have left us unprovided of Supplies for our greatest Necessities? They can try Gold and Silver, and discover Counterfeited Jewels, and make a Judgment upon such like Trifles, but they are ignorant in that which should resolve our more concerning Doubts. Which of them hath found out a Touch-stone for Fidelity? It is a poor Art which can neither make men good, nor teach us to know those which are bad. For want of this Skill (and he spoke true, though with a wrong Application) we are apt to give Credit to those which endeavour to betray us, and many times doubt when we have the greatest reason, did we but know it, to be assured.

I do not now begin to be acquainted with that Mutability which domineers in this lower World; but it astonisheth my soul to experiment new mischief from such an unexpected Instrument. Sure my Son doth think that God to be dead who made the Laws which injoyne Obedience to Children and Loyalty to Subjects, and imagines vainly that some Devil Reigns in his stead, who regards not such things. But how can I believe Alethion to be so impious? He hath acknowledged a Divine Authority by his long Obedience. It may be, for all that, some violent Storm of evil Imaginations hath overcome his Vertue. Who could have dream'd that any thoughts so wickedly potent could find Harbour in the Minds of the now-Apostate Angels, as to make them fall at once from their Allegiance and Heaven? As I am griev'd for thy sin, so I pity thy folly, Alethion. Dost thou impotently long for a Crown? Ah! thou dost not know how oft my Head hath been wearied with it. Dost thou think it such a glorious Pleasure to govern others? Alas! Thou art Ignorant that the greatest Prince is but a Royal Slave, and doth perpetually serve those whom he commands, and is constantly rewarded with Fears and Jealousies so great, that no private person is capable of them. O poor Princes! Happy indeed if they estimate their estate by the opinion of others; but

when they judge by what they feel, they cannot find it so. Crowns and Sceptres, Purple Robes and all the other pompous Circumstances of Majesty are ever so much greater then the Substance, that Kings find themselves Men still, and that notwithstanding all those bright Glories which make their Out-side shine to the dazeling of the Beholders Eyes, it doth often lour and rain within. Ignorant people would soon see that they have little cause to grudge their Obedience, if they did but know what it is to endure the troublesome Care of Princes.

Here *Anaxagathus* changing his Tone, delivered words with a more passionate Air, and added, But all this I could bear, being but a common Lot incident to all Princely Fortunes: but that my Son, but that *Alethion* should endeavour to ascend the Throne by my Fall, it is intolerable. If wickedness grow according to this proportion, it will be impossible that the world should subsist. God must provide some other Earth, and transport good men thither; for this will be so over-spread with Violence, that they will not be able to find any quiet Habitation in it.

When *Antitheus* perceiv'd that the King had made a Pause, knowing that it was his time to strike whilst the Iron was so hot, he prayed the King to retire to his own Prudence, and rather wisely to think what he ought to doe himself for the defence of his Interest, then to complain so passionately of what was design'd against it by others, and seasonably to stop that which was ill begun from taking any further Effect. What then should I doe? said *Anaxagathus*. You may (replied *Antitheus*) immediately secure *Alethion* in one of your Castles remote from the City, by which means you will discourage his Accomplices, and gain time without danger to search to the bottom of his Design. The King appovved his Advice, and gave charge to *Dogmapornes* to carry *Alethion* to the Castle which was under his Command. *Dogmapornes* not a little glad that their Plot had taken so far, made haste, and with a select Guard of his friends march'd presently to the Prince's Palace, and having secured the Avenues of the House, went in to deliver his Message, with a countenance which did more become some friend who resented the Prince's Condition, then him that was the principal cause of his Affliction. When he
had

had told the Prince that it was the King's pleasure that he should prepare himself to go to that Castle whereof he call'd himself at that time the unhappy Governour; the Prince being of a Magnanimous Temper, and taught by Prudence to receive without Amazement the most unexpected Events, ask'd *Dogmapornes* what time was allow'd for preparation. You must be gone presently, answer'd *Dogmapornes*. But may I not see my Father first? said the Prince. No, replied *Dogmapornes*, the King is much incens'd, and charg'd me upon my Life to see his Command answer'd with present Obedience. I will perform it by God's help, said the Prince; for how much soever he is mistaken in the Cause of his Anger, I will embrace the Effects of it with Patience; adding, But, *Dogmapornes*, do you not guesse the occasion of this sudden Order? No, said *Dogmapornes*; for being hastily sent upon this unacceptable Errand, I only heard some of those which stood by talk of a Letter, which being intercepted reveal'd something of a Design against the King, in which I suppose that they imagined that you are interest'd. Though the Prince could not divine what they meant by the Letter, yet he saw plainly that some had abus'd the King, and did endeavour to ruine himself; whereupon his thoughts concerning this Affair gave themselves breath in these words: *Proud Errour! Will no other lodging serve thee but the Breasts of Kings? Is it not Victory enough to abuse all the Inferiour World with mistakes, unless thou dost also shew the malicious power of Triumphant Lies in the Ruine of Innocent Princes? How hard is it for Kings not to be deceived, who are forc'd to see with other mens Eyes, or to use such colour'd Spectacles as they are pleas'd to provide for them, who never meant that they should have a true sight of things? Modest Truth, which is alwayes Generous, and had rather be banish'd then intrude where she is sure not to be welcome, doth so rarely appear in Courts, that Princes are faine to disguise themselves sometimes to get into her Company. Flatterers are so unhappily cunning, that they can make Falshood pass currently for Truth, and represent Truth so disadvantageously that it is disbeliev'd, and make honest men dis-favoured as the Prince's Enemies. It were happy for my Father, if those which attend his Person lov'd his Interest:*

rest: but I am afraid he is environ'd with Sycophants, and that those which wish him well dare not save him from the prejudice of Misinformation, lest they lose themselves in the plausibility of Falshood.

I have great reason to be sorry for my Father's Misfortunes: Though my own Affliction be great, I should easily slight it, if I did not foresee that my Ruine is made a Prelude to his Destruction. O subtle Malice! Dost thou take away the Son as a Traitor, who is the only Bulwark which my Father hath left against treasonable Attempts? Is it possible my Father should think me so foolishly wicked as to endeavour to steal that which would be my own after a short time; and which I had rather want for ever, then blast the Glory of a lawful Possession by using the least indirect means to attain it? Is Anaxagathus grown so strangely credulous, that a Counterfeit Letter is a better Testimony then so many years Experience? Did not Phædra write an Epistle against Hippolytus, and then hang herself? but did that make him guilty of any sin against his Father Theseus?

But it is to no purpose to make Apologies, when the Judge will give no Audience. I could heartily wish that my Father may in some reasonable time be so far disabus'd, as not to love Vertue less for my sake, nor me for false Reports. But I am afraid lest this black cloud, which appears now over my Head, will ere long discharge a storm upon our Family. It is too plain a symptom that a Kingdom is not far from Destruction, when the Methods of its safety are confounded with perverse Counsels. This fatal Imprudence doth too commonly attend those who are destin'd to Ruine; when adverse Fortune hath begun to afflict them, they use contrary Medicines, or delay to apply fit Remedies to their Distempers till they be grown incurable.

The Prince having finish'd this short Reflexion, told Dogmapornes that he was ready to go along with him. Dogmapornes conducted him a private way through the Grove which adjoyn'd to the Prince's Palace, for fear of tumults. However he could not carry the matter so privately, but that the City and Army had notice of it. Most of them retaining their former Goodwill to the Prince, were ready to make an Insurrection for his Deliverance, saying as they went up and down that the Prince was betray'd. Those which were of Antithens his party oppos'd them, and ask'd them

them if they would rebel : adding, that nothing was done to *Alethion* but by the King's order. Hereupon *Misopseudes*, a prudent Sénatour, and one of the Prince's friends, fearing that the Mutiny of the Army would turn to *Alethion's* prejudice, told them, that as there was no doubt of the Prince's Innocence, so he made no question but that he would be speedily freed from his Imprisonment ; and, to quiet this Humour, he added, that nothing could more confirm the suspicion which was already entertain'd concerning the Prince's guilt, then in a Rebellious way to attempt his Vindication. Having thus appeased the violence of the storm, he returned to the King to intercede for the Prince. When he was come to the Court, he found them all surpriz'd with an uncouth Accident : for an old Servant of the King's, who had ever a most passionate affection for the Prince, having for a long time kept his bed by reason of a dead Palsey, being told by the boy that attended him that *Alethion* was sent to Prison, the old man amaz'd into a kind of recovery started up, and by the help of his boy having got out of his bed, and put on a Night-gown, and supporting his feeble Body with a pair of Crutches, went out of his Chamber, crying, Oh my dear Master ! my dear Master ! When he came to the King's Presence, he cried out, O my Lord, do not believe any Reports against the Prince. If there were never so many Letters and Hands and Seals, *Alethion* is Innocent : and the Tears running down his cheeks, he added, Sir, you are abus'd, you are abus'd. The King, vex'd with this unexpected Accident, commanded his servants to take away the Impertinent Fellow. There is no need of that, said the Paralytick, I will be gone of my own accord ; grant me your pardon for this offence, for I will never trouble you more : but let me tell you that you will repent of the Prince's Imprisonment. When he had said this, he returned to his bed, and died immediately. The King said nothing : but those which stood by perceived that he was extremely troubled, and, as they guess'd, look'd upon this Interposition as an ill Omen ; for it was known that the old man for many moneths was not able to stir in his bed but as he was moved by others.

Misopseudes, *Philalthes*, and some other of the Prince's Friends, took an occasion from this Accident to speak in *Alethion's* behalf, and desired him not to make any peremptory conclusion in his mind concerning the Prince's Disloyalty: adding, that though Letters were found, yet possibly the Prince might not write them; mentioning also the great Grief which the King's Subjects had conceived for the Prince's Restraint; and ended with intreaties which they made to the King to give his Son leave to come to him, that so he might have an opportunity to clear himself from his Accusations. What? replied the King, do not I know my Son's Hand and Seal? Shall I not believe my own Eyes? Shall I not trust my own Judgment, when I see so much cause to doubt the fidelity of such as have the least reason in the world to be unfaithful? Do you tell me of the peoples Affections? then it seems my Son hath engaged them against me; but I will take care that he shall not head their Rebellion. *Anaxagathus* was so far from accepting their Mediation, that suspecting they were conscious of some Design, he commanded them to be arrested and committed prisoners to their lodgings in the City; but by the advice of *Antitheus*, who feared they might cause some disturbance, he sent them into the Country, and confin'd them to their Houses, charging them not to return to Court without leave upon pain of Death.

Within four dayes *Dogmapornes* came back, having secured the Prince under the Custody of *Apronæus* his Lieutenant. The next morning after his Return one of his Souldiers brought news that the Prince, impatient of his Prison, had dismiss'd himself from that and his Life both at once, by throwing himself from the top of a high Tower into the River which ran by the Castle. This Report was brought according to an agreement made between *Antitheus* and *Dogmapornes*, for they durst not immediately murder the Prince, fearing the King's mind might change. Though the news was false, they looked upon it as serviceable to their Purpose, which was, as soon as they could to destroy the King; and having done that, to use this report as a fair colour for that

that which they meant to doe next. For they resolv'd then privately to doe that themselves which they now affirmed the Prince to have done, and so make one Sin a Disguise for another.

When this news came to the King's Ears, it is easie to imagine what grief it convey'd to his already-distressed Heart; but the Affliction was infinitely encreas'd by an Accident which happened an hour or two before the Messenger came: For *Sagax* the Captain of the Prince's Guard, deeply resenting his Master's Condition, neglected no diligence in endeavouring of his Deliverance; and knowing that the Letter alleg'd as his Crime was a Forgery, he thought he could not take a better course then to employ his pains in the discovery of him that contriv'd this Engine. Whilst he was advising with his thoughts how he might accomplish this, one that was an under-Clerk to the Prince's Secretary came to him, and expressing the same affection which *Sagax* had for their common Master, he told him that he believed one *Panurgus* had a hand in the framing of this Letter, and that he saw him one day, when the Secretary was in earnest discourse with some Gentlemen which came to him from the King, put the Prince's Seal to a Letter; and when he ask'd *Panurgus* what he did, he replied, that he only seal'd a Commission, which the Secretary had desired him to doe, because it requir'd haste. The Captain of the Guard having heard this story, ask'd him if he would depose what he had said before the King. Yes, said he, with all my heart. When the King heard this, he sent for *Panurgus*, and caused him to be examin'd before him; and being ask'd what the Commission was which he sealed at the Secretarie's desire, he denied that ever he sealed any: The Secretarie's Clerk attested that he did, and offer'd his Oath to confirm the truth of what he said. The King's Anger beginning to relent towards *Alethion*, he commanded *Panurgus* to be rack'd. When he had felt some sharp Torments, he confess'd the Truth. Being ask'd who employed him in that wicked enterprize, he answered, he undertook it for such Reasons as pleased him: adding, that

T

since

since he had acknowledged his own fault, they might give him what punishment they thought good; but that he was resolved to suffer without endangering others. The King having notice of his words, promised him Pardon if he would discover those which had encouraged him to this wickedness. He answered desperately, that he desired not to be pardoned for that which he had done, and was so far from repenting of it, that if it were needful he would endeavour to doe it again. Whilst they encreased the pains of the Rack, it happened that an Impostume broke in his stomach and choak'd him.

The King understanding by this means that the Prince was abus'd, though he knew not particularly his chief enemies, was so confounded with the miserable effect which his Credulity had produc'd, that he took all the blame to himself, accused himself of Folly and Injustice, abandon'd himself to disconsolateness, and not being able to contain the intolerable anguish of his Mind, gave breath to his Passions in these words: *It is now time for me to die, since I have slain my Son, that I may hide the shame of my unjust Wrath in the dark Grave. I have destroyed my Son, my Self, my Family. I have killed Alethion, because he was accused. O accursed Jealousie! O unreasonable Suspicion! He was Charged with sin, but did that make him Guilty? The Letter seemed to be his hand, but I was not sure it was the same. Did I think (O weakness of my thoughts!) that this was the first Seal which was Counterfeited? Alas! alas! Could I not have seen him? ought I not to have heard him? If I had convinced him of wickedness, would not his Repentance have given me Satisfaction? If he had assured me of his Innocence, would it not have saved us both? Had I not read the History of Hippolytus? Did I not pity the misfortune of Hermenegildus, and deplore the unhappy death of Mustapha? Did I not observe how their over-credulous Fathers cruelly destroyed their innocent Children, and with them cut off the Succession of their Families? I had reason to have suspected the Advice by which I am now undone; it was too violent for the Matter, the Person which gave it was young, and might possibly lay the Foundation of his own wicked Hopes in my Son's Ruine. Had I not heard how Falshood among her other Tricks had*
stollen

stollen the Mantle of Truth, and ever since performed all her mischievous Stratagems disguis'd in that Habit? Doth not Cunning crook it self to insinuate pleasing harms? The Counsell which our Enemies know we will like is only fram'd to promote their Ends which made it acceptable. But we can remember nothing to direct us when we are in Passion! O my dear Alethion! My folly is the Precipice from whence thou art thrown; My Jealousie is the River in which thou art drown'd. Then the Tears trickled down his cheeks, and his Sighs stopt his speech: after a while he proceeded thus; Forgive me, spotless soul. But why do I ask forgiveness who have made my sin unpardonable by destroying him that should have forgiven me? It is all one, for I should never cease to torment myself till my Death, if he which would forgive me were yet alive.

With many more such Expressions did the miserable *Anaxagathus* lament his Loss, and having retired from all Company, took his bed, and with it a Fever, which being encreased with his extreme Grief and neglect of all Remedies, brought him to that Death, which he now passionately desired, the next day; whereupon the wicked *Antitheus* sent *Dogmapornes* to his Castle, to verifie their false news in the death which before was but fictitiously suffered by *Alethion*.

Thus, said *Amyntor*, have I given you a short Relation of the sad state of *Theriagene*. I cannot inform you further, having not receiv'd any Intelligence from my friend concerning that which hath happen'd since. The Company thanked *Amyntor* for the diversion which they received by his story, all pitying the unfortunate condition of *Anaxagathus* and *Alethion*. But *Bentivolio* found a generous desire to arise in his Soul, and longed passionately to see *Theriagene*, not only out of Curiosity to know what strange Event attended such dreadful Beginnings, but, if it were possible, to relieve the Prince's friends, *Misopsendes* and *Philaethes*, whom he understood to be Prisoners, and rationally guessed that some worse Sentence did await them, whose execution he hoped to prevent. He acquainted the Company with his desire, promising to return in a short time. *Amyntor* declared that he had entertain'd the same Resolution, especially because he thought himself obliged to visit his friend *Misopsendes*,

pseudes, from whom he had received many kindnesses, and whose virtues had fixt such a deep Estimation of him in his heart, that neither any length of time nor the most adverse Accidents of life were able to wear it out; and therefore asked *Bentivolio's* leave to attend him. The Ladies were unwilling to deprive themselves of such Friends by giving them leave to depart out of their Company; yet considering the nobleness of the Design and the shortness of the Journey, they gave a mixt kind of Assent; only *Urania* would not dismiss *Panaretus*, and the two Sisters prevail'd with *Sympathus* to stay with them. They were both the more contented, because *Bentivolio* assured them that if occasion offer'd it self, they should hear from him, and if any thing happen'd which was worthy of their presence or needed their Assistance, he would send for them. He took *Nicomachus* also with him, to the end that if he could not return so soon as he expected, he might make use of him, to let *Panaretus* and *Urania* understand the state of his Affairs. The night after they took their leave, they came into the Borders of *Theriagene*. The next morning, having travelled so long that the Sun had almost finish'd half his dayes work, they withdrew from the Road into a Wood, intending to repose themselves a while in the cool shade; and following a path which led into the Thicket, whilst they sought a place fit for their Retirement, a broad open Field discovered it self, and presented a sight which they expected not in that place. They saw two men lying dead upon the ground, and a Gentleman endeavouring to catch his Horse. What this meant they could not divine, but perceived the Gentleman something startled at their approach. Not knowing their faces, and doubting that they came not to his Relief in a place where he had found mischief design'd against him, he stood upon his Guard, supposing that they attended to perfect what was unsuccessfully begun. *Bentivolio* and his Companions knowing that it was Prudence not to determine concerning any thing till they well understood it, much less to think of inflicting Punishment when they were not sure any Wrong was done, and remem-
bring

bring that it is a duty never unreasonable to be courteous, they catch'd the Hooſe, and delivered him to the Gentleman; who though he perceiv'd a Doubtfulneſs in their Countenances, yet finding their Actions civil, and judging by their Garb that they were Strangers, he began to hope that ſome other buſineſs brought them to that place, and that they had not any purpoſe to aſſiſt his Hurt; and thereupon with more confidence he began to ſpeak to them, allowing them the Liberty of Silence, which at that time was a Courteſie, for they knew not very well what to ſay. Gentlemen, ſaid he, I know nothing of you but that I am beholden to you: and though poſſibly I may have given you ſome occaſion to think diſhonourably of me, ſince you find me incompaſſ'd with ſuch dubious Circumſtances; yet if you have heard of the Tragical ſtate of *Iberigene*, you will the leſs wonder at this encounter: and if you will have the goodneſs to underſtand this little Scene which was juſt now acted, you will be ſo far from loading my Misfortune, which are already heavy enough, with your ſevere Censure, that you will rather ſupport me, who am forc'd to bear them, with your charitable Pity. *Bentivolio* replied, It becomes us to think well of all men, till we know we have cauſe not to doe ſo: we are Strangers in this Country, but we have heard ſo much of your perplex'd eſtate, that it hath rais'd a great Compaſſion in our ſouls. That which hath been told us is ſo extraordinary, that we have taken a Journey both to aſſure our ſelves concerning the verity of the Report, and to underſtand what hath happen'd ſince our firſt Intelligence. Particularly we have with a ſincere Good will deſign'd the Reſcue of two Noble perſons, *Philalthes* and *Miſopſendes*; of which we make no great doubt, if God be propitious to our endeavours.

The unknown Gentleman obſerving eminent Marks of Vertue in *Bentivolio*'s Countenance, and being greatly taken with the Nobleneſs which he had expreſs'd, pull'd off his Helmet, and ſaid, Generous Strangers, I am *Philalthes* the Brother of *Miſopſendes* whom you have ſo civilly mention'd; I am confin'd to my Houſe, which is not far off, by the Uſur-

per *Antithens*: I hope you will honour me so much as to go home with me, though when you come there, I shall be forc'd to crave your pardon if my present Condition will not allow you that Welcome in this Country which persons of your Worth do deserve every where. Whilst he said, these words, he took notice of such Airs in *Amyntor's* face as he had formerly well known, and added, If my eyes and Memory do not fail of their duty, you are *Amyntor*. Which he acknowledging, *Philalethes* embrac'd him with a passionate kindness, and mingling his salutation with tears, said *Amyntor*, we did not use to meet after this manner at my Brother's house; but since you have heard of our Afflictions, you cannot wonder at what you see. No, no, *Philalethes*, replied *Amyntor*, I am not ignorant of your Affairs, and though I did not expect this strange encounter, yet I esteem my self happy to have met so soon my friend's Brother, whom I shall never cease to love in despite of the greatest Misfortunes which often befall, but never lessen, the Best men. But that you may know, dear *Philalethes*, how happy we are in our Misery, (I say ours, for my friend's is my own) know that we have in our Company *Bentivolio*, whom I can commend unto you by no better words then by saying it is He.

Philalethes struck with a glad horror, express'd the sense of his Mind with all symptoms of a pleasant Extasie, in these words: Good God! How short are those measures by which we limit thy Power and Goodness? we represent nothing so lively to our selves as Afflictions; and when we have some small occasion to doubt, make it a reason of Despair, forgetting that extreme Misery is the only thing which makes thy help seasonable. O Lord, for whom shall I give thanks to thee first? for the poor Prince *Alethion*, or my self? I will doe it for both. For my self, because thou hast given me leave to see a Person whose Vertues all the world doth justly admire; but chiefly for the Prince, because now I make no doubt of his Restauration, since God hath sent such a worthy Person to undertake it. *Bentivolio* astonish'd to hear *Philalethes* talk of the Prince's Restauration,

stauration, said, turning to *Amyntor*, Sure this Gentleman thinks that I am able to raise him from the dead. No, *Bentivolio*, replied *Philaethes*, there is no need of that; for, God be thanked, the Prince is yet alive: I meant what I said, only of his Kingdom. Sure then, said *Amyntor*, God hath sent us hither to amuse us: but since we are only intrangled in the Labyrinths of Divine Providence, I doubt not but he which hath brought us in will lead us out by some happy clue. In the mean while, *Philaethes*, pray give us leave to rest our selves under this Oak, for we are weary with Travel, and you will doe us a great favour if you let us know what made you come hither, who those are whom we suppose you have kill'd, and what is become of the Prince *Alethion*. You shall quickly understand these things, answer'd *Philaethes*, who having saluted *Nicomachus*, late down by *Bentivolio*. Those fellows were Brothers to a Villain nam'd *Panurgus*, who pretended to have taken up a forg'd Letter, for which the Prince was imprison'd; and either to revenge their Brother's death, for he died upon the Rack, to gratifie *Antitheus*, or out of hatred to my person as a Lover of *Alethion*, they came hither in hope to have murder'd me. They laid their design thus. One of my Brother's Servants (for what cause I cannot tell) remain'd in the City, and those Assassins taking notice of it corrupted him, I suppose, with Money, to come to my house yesternight, to tell me that two of my Brother's friends would be in this place to day about the time when I first saw you, to impart some Secrets to me which did highly concern us both, and therefore did earnestly desire me to give them a meeting. I knowing that the Messenger was my Brother's servant, and that those whom he nam'd were his most true friends, supposing that he brought no Letters because it was not safe to write, believed him, and came, but not without Arms, of which I soon found the Necessity. As I alighted from my Horse, they made towards me with Swords, which they had hid under their Coats, and gave me a wound for a Salutation. Turning upon them for my defence, I had the good fortune to kill one of them and

wound the other; which when I perceiv'd, I desir'd him to desist; and let me know for what Injury which they had receiv'd from me, they sought reparation by this highest sort of Revenge. But his Malice had made him so greedy of my Death, that by silence and continuing to fight, I saw that if he could not kill me, he would live no longer. Nay then, said I, you shall be pleas'd; and as you came, so you shall go together. With a very few blows I sent him after his fellow-Murtheters. But as these Villains have suffered more punishment for their wicked attempt than I desired to have inflicted upon them, if it had pleas'd God otherwise to have delivered me from their Malice; so I think my self well appay'd for the hazard I have run, and nothing disappointed of my Expectation; since the Message is verified in a sense which they never intended by this fortunate Encounter. Now let me entreat you to go along with me, and when we come to my House I will tell you the story of the Prince, and desire your advice concerning the course which we are to take; for it is a perplexed season. *Bentivolio*, whose Prudence was alwayes awake, stopping *Philalethes*, said, Sir, we are strangers, and do not know what Constructions may be made upon any Accident happening at our Arrival in such a Juncture of time: therefore if you please, our servants shall throw those wretched Carcasses into that old Cole-pit, lest some Foresters finding the dead Bodies, give notice to the Country, which will make a general Alarm, and it may be trouble us all with an impertinent Hue-and-Cry. *Philalethes* approv'd the Counsel, and as soon as they had put it in Execution, they betook themselves to their Horses. When they came to his house, *Bentivolio* told *Philalethes*, that the first expression of his Regard to them should be to search his own wounds. Upon the first inspection he found them not dangerous, and having quickly dress'd them, his Lady entertain'd her unexpected Guests with a short Collation; yet they thought it long, because it was some hinderance to the accomplishment of *Philalethes* his promise to tell them what was become of the Prince: which when the cloth was taken away he

he fulfilled after this manner. I understand by the discourse which we had in the Wood, that you have heard of the death of *Anaxagathus*, who broke his heart with the Grief which seiz'd upon him when he heard the news of his Son's Death, of which he would never be convinc'd but that himself was the principal Author. The day after *Anaxagathus* was dead, *Antitheus*, the Venemous Root upon which our Calamity grows, sent *Dogmapornes*, one of his Confederates, to the Castle where the Prince was imprison'd, with order to kill him privately, and throw him over the Rock, that so his Body being afterward taken out of the River, might make good the Report which they had spread abroad before concerning the manner of his Death, which by that means they foretold much after the Custom of Evil Spirits, which give Intelligence before-hand to Witches and other their Correspondents of such mischiefs as they resolve to doe.

When *Dogmapornes* was gone, *Antitheus* and the rest of his Accomplices began to deliberate what was next to be done for the settling of the Kingdom. They determin'd presently to proclaim *Antitheus* King, as being apparently the next Heir to the Crown, and commanded upon pain of Death, that none but the Souldiers of his own Guard should appear in Arms, nor that the Citizens should meet in any Assembly upon pain of Treason, and secured such as they knew to be *Alethion's* friends. This I learn'd from one of my servants, who escap'd out of the City by night. *Dogmapornes* made all possible haste to his Castle, to Execute the wicked Commandment of *Antitheus*, and kill'd some horses by the way; but when he came there he found himself utterly disappointed, for the Prince was gone the day before. How it came to pass I will acquaint you, for my Brother not being able to conceal from me such happy news longer then the time which the Messenger requir'd for his Journey to bring it, sent one of his friends to me who was able to inform me perfectly, for he waited upon the Prince during all the time of his Imprisonment, heard his Discourses, and knew the manner of his Escape. You must understand

that the Prince was chiefly intrusted to the Custody of two Persons, *Apronæus*, who was Lieutenant of the Castle, and *Diaporon*, who commanded a Troop of Horse under *Dogmapornes*. *Diaporon* attended continually upon the Prince, *Apronæus* came only sometimes to see that he was in safety. *Diaporon* was of a nature very averse to Malice, and though he had not the greatest parts, nor could make a perfect judgment of things by his own Ability; yet his temper was not impreguably fortified against good Reason. As he had at the first no disaffected resentments of the Prince's Person, for he had never disobliged him; so in a short time he fell into a great Admiration of his Vertues: and perceiving him not to be afflicted with what he suffered, he concluded in himself that the Prince had no Demerits upon which Punishment could take hold. He saw a smooth Serenity in his Looks, a great Contentedness in his Speeches, an undisturb'd Equality in all his Conversation. He heard him often assert his own Innocence, but without any other Expressions except of pity for his abus'd Father. The affection which this Deportment produc'd in *Diaporon's* breast, possibly augmented with some surmises of unworthy Contrivances against the Prince, in a short time grew so strong, that it made him heartily wish that he might be so happy as to work his Deliverance.

As he was musing one day how he might accomplish such a hard Attempt, he thought it was best to communicate his Mind to *Apronæus*, for that he thought it necessary to the Prince's Escape that *Apronæus* should assist him, or at least connive at the Design. Though he was something imbolden'd to reveal this secret to *Apronæus*, by that intimate Friendship which a long Acquaintance had contracted between them; yet he found the matter of that Importance, that he could not resolve presently what to do; both being doubtful how *Apronæus* would resent such a high proposal, and also being well assured that if he did disgust it, he should not only ruine himself, but utterly undo all further hopes of the Prince's Deliverance: and thereupon resolv'd to do what was possible in his single endeavour,
and

and chose rather to take any course for the Prince's rescue, then to leave him to that danger which was unavoidable in the place where he was. Whilst he was floating upon these Deliberations, *Apronæus* came to visit him, and perceiving in his Countenance symptoms of discomposed Thoughts, (for he came upon him so suddenly, that he could not wipe out the picture of his Mind which his Passion had drawn upon his Face,) he demanded the cause of his Melancholy. Nothing troubles me, replied *Diaporon*, only I represented to my self the various Accidents of humane Life: and as I was attentive upon my Imagination, the unhappy state of our young Prince appear'd before me with strange mixtures; and I could not but wish that either a Person of such a brave Spirit had not stain'd his Innocence with any unhand-some Designs, or that so great a Vertue were not unworthily clouded: And I began to wonder how Vice of late was grown so strong that it could endure to be punish'd, or why Vertue should be so weak that it is not able to shine through the plausibility of false Accusation. Away, *Diaporon*, said *Apronæus*, with these Philosophical follies. Thou art alwayes troubling thy head with Religious Dreams. To what purpose dost thou believe that vain Distinction of Vertue and Vice, and meditate upon those useles notions of Reward and Punishment? Dost thou not see how these Doctrines are confuted by the Practice of all the world? Men seek Happiness by other Methods, and neglect these Rules both as uncertain and unpracticable. We have often heard our Governour say that there is no God, or, if there be, that he doth not trouble himself with the Affairs of this lower World: whether he doth or no, I do not much care; but I think it is true enough, because I see into what a miserable estate this Prince is brought, who was a known pretender to the Love of God, and a great Patron of his devout Worshipers. Here *Diaporon* interrupting his friend, replied, God forgive you this irreverent discourse, *Apronæus*; will you never leave this Impious humour? I know you suppose that you have sufficient Reason for your belief; I think you have not. You are now going to visit the Prince,

when we are with him, I will by some means or other give you occasion to discourse these Opinions, for he doth not only abhor them as prejudicial to the state of Mankind in their fatal Consequences, but laughs at them as pieces of irrational wickedness in their monstrous Constitution. I am no great Lover of Disputation, said *Aproneus*, neither do I esteem that which you call Truth worth much Inquiry; yet I will go with you to see our joynt Charge, and since we have not much to doe, this Discourse may possibly allow us some Recreation.

When they came to *Alethion's* Chamber, they found him reading a little Book, whose Title was, *Good men are ever happy*. Having given them his usual salutes, he spoke something in Commendation of the Author, who had shewn much prudence in chusing a subject that he was well able to demonstrate, and had express'd the sense of his mind so artificially, that his Readers were sure to find excellent thoughts cloth'd with futable words. After that he applauded the fortunate state of Vertuous Souls, and admired the Goodness and Wisdom of Almighty Providence, which had so secured the Interest of all those who had faithfully consign'd themselves to his care, that nothing could make them miserable. At these words *Aproneus* smil'd. The Prince perceiv'd it, and ask'd him the Reason of his Mirth. I laugh, said *Aproneus*, that you, whom I have alwayes esteem'd very Religious, should notwithstanding you see your self abandon'd to Affliction, talk still of Providence. Sure, *Aproneus*, answer'd the Prince, you have something else in your thoughts which made you smile at what I said, or you have some other Reasons which make you speak so disrespectfully of the Divine Providence. I have several things, replied *Aproneus*, but I think that what I have said is most proper to you; for you reason against Sense, and dispute against Experience, saying, as others of your Opinion do, that a God created the World; it may be so: but if he did, it was to small purpose in my mind, since he doth not take care to keep it in better Order. Possibly he is weak and cannot help it; perhaps he is otherwise employ'd, or else so
idle

idle that he will not trouble himself about it; or it may be it is below him to mind such Trifles. I know not which of these excuses you like, but I am sure it is a piece of unjust carelessness, if he can hinder it, that he doth not relieve his friends, but suffer them to be trampled upon by those which bid defiance to his Authority, and quote their own Prosperity, whilst they do so, for an Argument against his Providence. I verily believe that ere long men will take it for granted that there is no God; and that those which think there is, will blaspheme him because he takes no care of them. For my own part, I make no doubt but that Fortune governs the world, if it be govern'd at all: and I think that she is blind, in that she bestows great Gifts upon many that do not deserve them; and I dare swear she is poor too, because she hath not enough for those which do.

The Prince permitting him to go no further, with a calm serenity replied, *Apronaus*, though your words carry a very bad signification, and must needs be offensive to all Rational Beings, which gratefully acknowledging the Fountain from whom they have receiv'd their Essence, cannot be contented to hear the common Father of the world dishonourably represented; yet I do not wonder to hear you speak at this Ignorant rate, since I know it is easie for Ingenious Atheists to abuse men of weaker parts, and venting their thoughts where they dare, (for, God be thanked, Wickedness hath not taken such an universal possession of Humane Nature, neither are all so degenerated from Knowledge or apostatiz'd from Truth, that they have the Confidence to doe it every where, but) in some Company which they presume inferiour to themselves in Wit, or it may be admirers of their Excellencies, they endeavour to support the Reputation of their more then ordinary Abilities, by making Profelytes, and impose upon unexperienced Wits with great Boasts of new Philosophy: though their fine Discoveries are usually but two or three of the worst opinions of some old Philosophers, which they have taken out of their Graves, and endeavour'd to revive with such Arguments as have been often answer'd and hiss'd out of the world by the best of Men.

Y

I am

I am glad, replied *Apronæus*, that your Princely Mind is so little sensible of those thorny Objections, though you feel how sharp they are by Experience, which do very much trouble others when they only think of them: But go on, Generous Prince, and let us see if you can pull 'em out of my Understanding, at least so blunt their points, that they gall not this scrupulous *Diaporon*. That which you spoke just now, replied the Prince, as it respects me I take but for a Complement; but to the rest, which concerns the Interest of all Good men, I will give an Answer. It is a common thing for people, when they suffer great Afflictions, to talk Atheistically. They speak as if they did not think that there is any God, because they fancy themselves to be little beholden to him; and sometimes they wish there were none, and yet think that they are justified in their Impiety, because he useth them, as they say, very hardly. Therefore, *Apronæus*, I would not have you put your Objection of Suffering, so carelessly as to hope to infer a denial of Providence from Good mens Afflictions: for let men be what they will, they think themselves too good to be punished; and let their Castigations be never so justly moderated, they judge them too great for them. If a young man die which possibly hath sinn'd away his Life, he cries out, O cruel Fate! why dost thou destroy me before my time? If a mother lose a Child, which perhaps her own indiscretion kill'd, then you shall hear, O unjust Stars! why do you rob me? For Stars or any thing else is God or the Devil, when they think themselves hurt. So that you may perceive, *Apronæus*, that the common Original of these Complaints is a foolish Passion joyn'd with an Imperious Prides and that most Plaintiffs in this case labour not only under a defect of just Patience, but are troubled also with a shortness of Discourse. What? must God be bound to please men alwayes, lest they in a Fit of angry Grief deny his Government by way of Revenge; or, which is as bad, accuse it of unjust Severity? Is he so inconsiderable, that he is obliged to attend us with an officious care; and are we so great, that he must be afraid lest he do not please us enough? When
men

men are pleas'd, there is, yes, there is a God: why then, simple Mortals, and not when you are displeas'd too? You find so much fault in your Calamities, that you conclude they could not have happen'd to you but that there is no God, or else that he Governs not the world as he ought: whereas, if you examine the matter thoroughly, you will find so much more fault in your selves, that you will be forc'd to acknowledge your sufferings Arguments of his Justice whom you foolishly accuse, and bear them as deserv'd Punishments. But when you are in a Passion, you will neither confess that you have merited any thing, nor be content that God is not of your mind; no, you will die, and rather then live any longer, you will kill your selves, and in a scorn be gone out of his Territories, because, as you say, he bestows so little regard upon you. But it is very unlikely that you should escape so; neither is it a thing to be imagin'd, much less believ'd, that God hath no Reserve for Rebels, and that he should fail to punish in another world those which have done their utmost to deserve it in this; and it is a meer madness to think that they shall be pardon'd for breaking Prison.

I have said this, *Apronæus*, to let you understand that such as have a mind to complain, do not punctually examine whether it be with just cause or no. But whereas you say it is many times, unjust because Vertuous persons are made miserable, and so urge your Plea against the Divine Providence; By this I see that you are ignorant of the Nature of Happiness and Misery, and therefore I wonder not that you determine so weakly in this Controversie. You do not only mistake the true notion of Happiness, but suppose it to consist in such things as a good man would think himself unhappy if he could not despise them. The Felicity which you fancy, is to be Lord of the Country where you dwell, to live in stately Palaces, to lie upon soft Beds, to drink excellent Wines, to eat nothing but what is Delicate, never to know Labour, to sleep with Musick, not to be controll'd in your Designs, and such like. But, good *Apronæus*, will you consider how childish your Attempt is, whilst you

go about to gather up so many things to put a fair Gloss upon Misery, and crust it over with a shew of Happiness? What? must Happiness be patch'd up with so many and such mean Shreds? I thought our Felicity had been compriz'd in one chief Good, and that the satisfaction of the Master-wish of our Souls was attainable in that single Fruition, and not to be begg'd from a confus'd Multitude of Objects, which are so poor that they are not able to defend themselves from a Wise man's Contempr. The Heaven-born Soul advanceth it self by Rational passions towards God the first Good, whom it knows to be the Spring of Being, the Root of Life, the Father of Wisdom, the Fountain of true Pleasure, and the Haven of Desire. It hastens from all things to him, longing to be illuminated with his Divine Rayes, to partake of his most lovely Disposition, who is the Archetypal patern of all Goodness, infinitely pleas'd with the Contemplation of his Attributes, which are the Notifications of his Nature as far as it is knowable, and ravi'sh'd with the Consideration of his excellent Works, which are Entertainments worthy of the best and most rais'd Minds. Happiness must be plac'd in the Soul, that there it may perfect our Faculties, satisfy all our greater Capacities, and secure us against the uncertainty of all external Dependences. Those Divine Illapses which put us into a Sen'sation of God by an Intellectual Contact, and give us a lively Sympathy with him in whom we live, make us feel our selves happy, and give us a serene knowledge of him to whom we owe our Being, and fill our Souls with Joy mix'd with Gratitude and Love, unite our Hearts with his Sacred Will by Resignation, make us lodge all our Concerns in his Providence, unto whose Conduct it is then easie to commit whatsoever is dear to us: Then we consecrate all our Actions to his Glory who gave us our Powers, and serve his Designs, both because they are his, and also the best in the World; so that our whole Life becomes one continued endeavour to perpetuate and accomplish this Happiness, we having now but one main Design, which is to begin and end all our Actions in God. The vigorous Motions which these

these strong passions raise must needs be terminated in a progress of endeavour as boundless as our necessity of being eternally Happy is cogent, and the Good which must make us happy is Infinite in sweetness. And though a good man in this world possesseth this Happiness but in part; yet it is an unspeakable Comfort to him to perceive that the power of the Divine Presence with which he converses hath taken off some of the ruder disconformities of his rough Nature, and superinduc'd some beautiful delineations of the Divine Image upon his Soul, which now adorn it with Greatness of Mind, Contempt of the World, true Liberty, pure Temperance, an amiable Meekness, great Humility, vast Charity, venerable Chastity, the dearest Love of God, and most rais'd Thoughts. Whilst it expatiates in the latitude of its own Compass, it despiseth all little things, taking an unspeakable pleasure, not only in viewing the fair Proportions of these Foundations, but in the hopes of equal Superstructures which in time will be built upon them.

It is the top of true Philosophy, *Apronæus*, to shew us our chief Good; for that being rightly constituted, the Directions of our whole Life are completed, and our Affections settled. And though possibly we should mistake in some little matters by Ignorance, and omit some by Forgetfulness, and meet others which are not manageable by reason of the innate stubbornness of humane Affairs; yet the consequence is but slight; for we can receive no greater Damage then the Nature of those things which we have not known, or neglected, or cannot rule, doth necessarily infer. Those which have attain'd to this Felicity are elevated above common Fears and usual Disappointments: the misapprehension which pinn'd their affections to such small matters being now chas'd away, they are inform'd by Experience that they do as little need those low supports to uphold their Felicity, as they knew long before by Discourse their inability to relieve them if they wanted their help. For what man is there that hath consider'd the Nature of things, who doth not know that all Earthly conditions are empty of that true satisfaction which Humane Nature

Z

always

always wants, sometimes looks for, but never finds in the good things of the material World? Men feed themselves with a vain Hope, which hath its Root only in their own deluded Imaginations, and give glorious Names to Trifles that they may more plausibly deceive themselves; and when they find themselves disappointed, they accuse the World of falshood, though it only breaks the Promises which they themselves made; and then they confess, that though they could well paint the colours of the Flower, yet they could not give it the Vital sent. This hath been told us often by such as have gone before us, but we will not believe them, supposing that such as make the Report either envy us, or have not taken a right course; and thereupon resolve to make a Trial our selves, and then we are forc'd to confirm their Relation with our own Experience. Wisemen have other reasons to determine them to seek Happiness in God, or else to bid adieu to all Hope: for they see that as the Contentment which is sought elsewhere is but small, so that which they find is uncertain; the most assured course of Humane Life being carried about into various changes by perpetual Circumrotations; the Earth upon which we dwell being the Stage of Mutation, the proper Region of Vicissitudes. The uncertain Method of these Alterations was formerly call'd *Fortune*, and represented by a Woman sitting upon a Wheel, not improperly. It's true, some of the sonder sort of Mortals promise themselves stability in their floating Stations, being content to be ignorant as long as they can: but they might as well hope that the Boughs of which their Pavilions are made will never wither, because they continue Green for a day or two.

But besides this, *Apronæus*, I am the more convinc'd of the cheapness of these things which you do so magnifie as to make the want of them Misery, when I see them thrown away upon the worst of men. It is but a Scorn put upon the admired Vanities of this World, when God scatters them with a careless hand, and permits them to the enjoyment of the most despicable Persons. It satisfies me as to the unequal Division of Riches and Power, and I cannot but

but conclude they are of no great value, since God concerns himself no more in their Distribution. Shall he be so regardful of Trifles, as to weigh them out by scruples in Gold scales? Shall he partake in the Errours of vulgar Opinions, and trouble himself with the care of making every Good man Rich or Potent? What he slight, why should I esteem?

Here *Aproneus* craving leave of the Prince, replied thus; Certainly, Sir, if we receive this Doctrine, we shall be forc'd to believe that this World was made to no purpose. If it be not our Portion, to what end was it created? The Prince answer'd, Be not apt to think that this World was made in vain, *Aproneus*, although it is not our Happiness; though we may not make a God of it, yet it serves to excellent uses: It is a temporary Manifestation of Almighty Goodness and Wisdom in Material things. The Corporeal world is an Image of God, and shews what he could doe in Matter. According to the several Possibilities of Reception God hath made his Omnipotence to reach all Degrees of Being; so this Fabrick doth, as all excellent Machines do, discover the Worth and Ability of their Maker. I think God is so visibly reveal'd in the Creation, that I may safely pronounce that an Atheist is not only Ingrateful, but a Fool. However God did never intend that we should adore his work instead of Him; and what greater Adoration then to court it as our Happiness?

By this Discourse, said *Aproneus*, you seem to have an indifferent sense of those conditions of Life which we think very contrary, and possibly you have arrived at the Stoicall Apathy. No, *Aproneus*, replied the Prince; Vertue doth not stupifie Good men, and so make them insensible of the Differences of objects. Though many things are extremely Ridiculous, and the Accidents of Humane Life in very many Instances contemptible; yet considering our Constitution, I grant that some states of Life are so fram'd that they are a Trial of Resolved men, and it is all the praise which we can give to great Adversity, that it is the exercise of Vertue and the proof of strong Spirits. Man is an

Amphibion, part *Soul*, and part *Body*; and as by this means he hath different Capacities, which have divers Objects fitted to them, he is put upon his Trial both by prosperous and adverse entertainments. We are plac'd between sensual Amours and the muddy Delights of the *Flesh*, on one hand; and the pure Spring of Increated Goodness, and those Crystal streams of Knowledge and Vertue which flow from him, on the other; and we are under the probation of our Wisdom and Ingenuity: and we come off with honour if we hold out in the Combat of *Flesh* and *Spirit*, overcome *Body* with *Soul*, and subdue *Passion* with *Reason*; which we then only doe, if we love the God which hath made all things above his best Creatures. Those who have devoted themselves to sensual Pleasures, have only glutted themselves with forbidden Fruit, and are so far from being happy, that they are manifestly overcome with the Spirit of the Sensible World, which in time will Triumph over them, and having reproch'd them for their Folly and Cowardly submissions, at last throw them headlong from the Banks of Time into the vast Horrors of Eternity, where it is not possible for them to hope for a good Reception with God, whom all their life they have slighted for every vain Toy.

Good men are not insensible of what is beneficial to Nature in those things which are miscall'd Happiness, but they know that their chief Advantage lies in a right use of them, which consists in Moderate, Charitable and Thankful Applications. They look upon all created Goodnesses as God's Messengers, and are led by them to God; whilst others mistake 'em for God that sent them, with as grosse an Ignorance as if a rude Peasant newly come to the Court should take the first man which he meets there in brave Cloths for the King. By this you may perceive, *Aproneus*, that whilst vertuous men are provided of this true Notion of Prosperity, they cannot be ignorant of the Nature of Adversity, or ever be so sensible of any thing which it can doe, as to think that they are made Unhappy by it, unless they should fall into such a want of Discourse, as to esteem them-

themselves made miserable by the Absence of those things which did not make them happy being present with them. It's true, Adversity changeth the Scene and gives them other Parts to Act, that is, requires them to exercise some other sorts of Vertue then they did before; but the Actors are the same. A good man in Affliction is no more impair'd in point of Felicity, then a strong man is weakned upon a Theatre where he only shews his Strength. If his Sufferings grow extraordinary, he knows that great Trials are necessary to make great Examples; and as he reflects Honour upon the Cause of his suffering from Innocence, so he derives Consolation into the manner of it from Patience. I have read the Stories of such as have despis'd no small Afflictions with a Generous disregard. *Archimedes* was not so distracted with the extreme dangers of *Syracuse*, as to make him leave his Figures. Did not *Aristides* write his own name in one of the Shells of Proscription, and would have done it in another? Did not *Cicero* rejoyce that he was banish'd from *Rome*? Shall I admire these and many other Noble Examples, and not imitate them? I am what I was before, *Apronæus*; neither can a Prison exclude my Comfort, more then false Accusation hath destroy'd my Integrity. I do not think my self depriv'd of Liberty, for I am not hindred from performing those Actions which I chiefly delighted in before, the Contemplation and Love of God: other Duties are not requir'd, because I have no opportunity to discharge them; but I have the power and will to doe them too when time shall serve. As to the trouble of Adversity, I think it is worthy of me, who have often endeavour'd to comfort others, which is an easie work, now to forbid my self to grieve.

It seems then, said *Apronæus*, any Condition is alike to you in point of choice. No, replied the Prince, there is some Difference, though not much: I do so far prefer my former State, that I would not have chosen this; and yet I am not so out of Charity with this, but that I can bid it welcome. The knowledge which I had of the others Uncertainty made me provide for this long agoe. I should

A a

think

think my self very Imprudent if I were now to seek for Patience, since I had observ'd that every man in the World hath great use of it one time or other. So I had seen Mariners carry utensils which were proper only for Storms, though they went to Sea in Fair weather. The Peace of my Soul shines clear within, and is no more clouded with this Disaster, then a Light which is guarded with a thick Lantern upon the stern of a Ship is in danger of being put out with those blustering winds which make a noise about it. You doe well, Great Prince, said *Apronax*, to draw such a fair picture of Misfortune, but you wilfully take no notice of that deep Impression which Affliction makes upon all the rest of the World. I know, replied the Prince, that many look upon it with no other Passion then as if it were the head of some *Gorgon*. But what then? So I have heard Children cry for Trifles, and have seen a Fool held with a straw, and thought it as impossible to free his foot out of the snare, as if he had been tied with bands of Adamant. Those words signifie little which express nothing but the Imbecillity of vulgar Opinion, i.e. unprofitable Errour. We are not to pass a Judgment upon Truth according to the Suffrages of Fools, nor govern our Affections or Actions by the trivial Sentiments of those whose Ignorance we do commonly despise. I confess that if the Rules by which the Vulgar make Estimations were the Standards of Truth, I should allow it for a great *Indecorum*, that many times in the Ship in which we sail through this troublesome Sea, Good men are thrust down into the dark Hold, or put to toil at the Pump, whilst base Persons walk at their pleasure upon the Decks, and sometimes sit at the Stern; and I should be tempted to be angry, if I thought the Welcome which they find at the Port to which they are bound were proportion'd according to their usage on ship-board. If our worth were to be judg'd when we come ashore by an outward shew, it may be I should be no more pleas'd with my present condition, then *Neptune* was when *Mercury*, ranking the Images of the Gods, put his below that of *Anubis*, and told him he must not take it ill that the Egyptian Deity

Deity with a Dog's Mouth was preferr'd before him, because he had a large Golden Nose. Wise men must not be angry to see others advanc'd above them. Either they are better then our selves, or not. If they be, what cause is there of Anger? They deserve it. If they be not, we are equal to them. If they be worse, let us hold our peace and be thank ful; we are preferr'd before them.

I might also tell you, *Aproneus*, that as Good men are not made unhappy by Adversity, so many of those whom you see afflicted are not Good men, though they seem to be such. They may be bad enough which are so cunning as to conceal it. But no Mask can blind the Divine Eye. If it be unjust to punish Good men, which God doth not; it is unreasonable for bad men to complain, though he do. We ought of no case to make a Judgment against the Justice of God's proceedings; for though he makes Punishment sufficiently discernable in some Examples, yet he many times doth not acquaint us with the Cause why it is inflicted.

I am afraid, Good Prince, said *Aproneus*, that I shall weary you with my trifling Objections: if you will pardon my importunity, I will only trouble you with demanding an answer to something which I propounded in the beginning of this Discourse. It may be Good men are happy, as you say; but methinks it were fit that wicked men, if there be any, should be punish'd. For whilst they are in Prosperity, as I told you before, it is hard to believe that there is any God that cares how things go here. Do you think then that they are not punish'd? replied the Prince. Do you think they are so highly privileg'd in their prosperity? Beside what I have said already to prove that the Material World is unable to satisfy the greater Appetites of the Soul, and to shew how uncertain that small pleasure is which men sometimes seem to take in their vain Dreams, there are other Reasons which demonstrate to me that wicked men cannot be happy. God hath interwoven Vexation with their most prosperous Conditions; Inseparable Imperfections do constantly molest them, and they are frequent-

ly assaulted with unexpected Accidents; by which means they are never secure, never at ease. I think this but a small matter and common to all which partake of the same estates with them. But because they are Wicked, they are for that very Reason Unhappy: Wickedness is its own greatest Punishment, neither can Punishment be so properly demonstrated as by the Nature of Sin. Reason and Vertue are the Glory of Humane Nature; and as it hath a rare content in the Discourses of Wisdom, so in the performance of Actions suitable to Vertue it finds an Acquiescence like unto that which things have in their proper place. But he which breaks these Laws, offers violence to the Noblest Principles of his Soul; and they are so interwoven with the Essence of it, that he which affronts them, endeavours to degrade himself. Those Repeated Actions which induce Habits of sin, deprave the Soul, and sink it into a base State of Being, sometimes making it to wallow in Mud with brute Beasts, and sometimes throwing it into that fiery Pit where Proud and Wrathful Spirits are tormented. The Shame that is fasten'd to all wicked Actions shews that they are naturally base. Let a man sin never so privately, as ravish a Virgin, or rob a Traveller in a Wilderness; though there be no witnesses to make him blush, yet when he thinks what he hath done, he is sensible of the Nature of Honesty which he hath wrong'd; and the Prevarication is odious, because the Law which he hath transgress'd is the transcript of eternal Righteousness written in the Heart of Man by God when he made Humane Nature; and he can have no pleasure to remember that he hath done an Action so disagreeable to Nature. That Sin is its own punishment, is so generally true, that a man can neglect the Rules of Vertue in nothing, but he is weaken'd and debas'd in Soul, or Body, or both.

But lest bold Men should flight this Turpitude, and think to make a Compensation for some dislike of themselves by the pleasant diversions which Sin allows, God hath made it impossible to be undisturb'd in Wickedness, by reason of the sharp Remorses of an evil Conscience.

If

If they will sin, this will bear witness, and, if none else do, accuse, and hath Authority to condemn too, and it always sees its Sentence put in Execution. Those which are punish'd by it, are burnt with a sullen flame, which torments the Soul as a feverish heat doth the Body. The Sparks of this fire may be hid in Embers, but it cannot be put out. It hath been formerly represented by Furies with burning Torches, and sometimes by the *Thespian* Vipers; for a Sinner is ever gnaw'd by his Conscience upon the remembrance of an ill-govern'd Life. They are very Ignorant which think there are no pains but such as are Bodily, for the Mind is capable of greater Torments. That which afflicts the Flesh is only some present Pain; but the Soul is vex'd with that which is past, with what it feels at present, and with the Fears of that which is to come. It's true, Jolly Sinners doe what they can to make the World believe that they feel no such thing; but how is that possible? We know that Essential Principles are the same in all Men: Wise men of all Religions have acknowledg'd a Conscience to be rooted in the Nature of the Soul, that is, a Power which animadverts upon our Actions, and condemns us for what we doe amiss. This severe Reprover, by blows which Sinners only feel, destroyes that Joy which they promise to themselves in prosperous Wickedness. This makes Murtherers take but little content in those Possessions which they have purchas'd with the Innocent bloud of those whom they have kill'd with the Violation of all Sacred Rights. If Sinners be well, what makes them use so many Arts to palliate their sickness? what makes them so burthensome to themselves when they are alone? what makes them seek so many diversions, but the hope so to drive away this evil spirit which haunts them? Have not Tyrants kill'd or banish'd all Wise and Good men they could reach, lest they should have witnesses of their Actions, because their Consciences told them that they were unjustifiable? Have not some Vicious Persons sought Refuge from thinking in perpetual Drunkenness? and others thrown away their lives, not being able to endure

themselves? I thank God, I abhor desires of Revenge, and I think it is too Cruel to think of those who have wrong'd me without great Pity; but I am assured, though neither God nor Man punish them in this World, they will never be able to pardon themselves.

But I must adde to this which I have named, the Torment which awaits them in the other World; the fear of that must needs be a great Vexation, as it is an incomparable Pleasure to a good man that he hopes to be happy there. This expectation blasts the Delights of sinners, and makes them but like those Recreations which condemn'd men enjoy in Prisons, who though they play at Cards or Tables, yet the Ropes about their necks spoil their sport, whilst they continually put them in mind of being hang'd. I grant that Atheists endeavour to blunt the edge of this Argument by a flat denial of Immortality, and would willingly think that they are all dead in the other World, because none ever came to them to give them notice of the contrary: but those faith-worthy stories which report the Appearances of Spirits, and have told us of some that have risen from the Dead, put them many times into such agonies, that they would be glad to be assured of their Annihilation after this Life. When they venture to think seriously (which they dare but seldom doe) they have such an unacceptable remembrance of what they have been, and so much assurance, that if there be any happiness afterward, they shall have no share in it, that to comfort themselves they vote That there is nothing after this Life. These suffrages signifie indeed their strong desires, but are no Arguments of a true Opinion concerning the Future state; but that uneasy Temper of Soul which makes them wish so proves what I assert, That they are not happy at present.

It may be this is true, replied *Apronius*, and if it be, I confess that those whom you call Wicked are very unhappy; yet it seems still a kind of slur to that Government you speak of, that if they deserve that Punishment, they have it not sooner. It is something which you say of the former sorts of Torment which you have mention'd, but they are invisible,

sible, and so little notice is taken of them by others; But if they were hurried to Execution as soon as they sin, it would strike a Terrour upon By-standers: but since Vengeance is so long in coming, they are encourag'd to sin by delay. Good mens Hopes are weaken'd, and they are ready to say, If God neglect his servants, why should they worship him? Justice is blasphem'd, and the Force of Law enervated. If some happen to be struck sooner, it is but as Thunderbolts fall, by chance: And who can imagine but they do? for they often cleave a gallant Oak, and sometimes tear an useful Sail, or kill a harmless Traveller; when those which sin boldly arrive at gray Haires without any considerable Misfortune, and in appearance die peaceably. Poor *Apronians*, said the Prince smiling, what slight devices art thou constrain'd to use to support a false plea? Must there be no Providence unless those which sin be presently Condemn'd and immediately Executed? Those which sin are alwayes Condemn'd, and God is so merciful, that he thinks it punishment enough that for a while they carry their heavy crosses, to which you would have them presently nail'd. He is so Gracious, that he doth usually respite their irreversible Doom in expectation of Amendment, and so both saves sinners, and teacheth those which look on to imitate his merciful Example. Those which have deserved the blow, fear that he will strike too soon; and shall any be weary of the Divine Patience which comforts others, because they love to see sinners fall? I must also tell you, *Apronians*, that he is not so gentle as to neglect Justice. God doth make Examples enough in every Age to let all the World see their danger: and though some be spar'd that deserve present Punishment, it is both a Glory to his Forgiveness, that some of those which escape Repent; and if he let many go in hopes of their Emendation, may he not as well and much better do it, then a General decimate his Regiments for a Mutiny of which they are all guilty? God is not endamag'd by delay, those which continue their Rebellion can never get out of his reach; he is not willing to dispeople the Earth by sudden Executions. But because men are apt by

long Impunity to imagine that either they are not obnoxious, or that none regards what they doe; God many times is forc'd to confute their Imaginations by Great Plagues, Pining Famine, Cruel Wars, to unburthen the Earth of its wicked Load, and takes away such as had too long oppress'd Vertue and supported Wickedness with the most vile Examples: by which means he shews both how unreasonable Sinners are whom no forbearance will reclaim, and how just he is when he useth severity, because those which suffer it sinn'd so long against one that was loath to punish, and by his Punishments asserts his Providence. By some words which you have deliver'd, you seem to be willing to think, *Apronæus*, that God doth not manage his Justice with Prudence, because he doth not inflict all Mulets upon the persons of sinners. But must this piece of his Goodness also be made an Argument against his Providence? and shall we think he doth punish by chance, because he is mercifully Just? Was it not esteem'd a Favour to the *Persians*, when their Emperour commanded only their Turbans to be beaten? Did the World use to grumble at the Charge of their Sacrifices, when God requir'd only a Beast for a Man? But I spare to urge this any further, because those which are ready to sink must be permitted to catch at Reeds.

Here *Apronæus* made such a pause as signified that he had no mind to proceed any further: but *Diaporon*, craving leave to continue the Discourse, added, I have so great satisfaction, most Excellent Prince, in your Answers to the Objections which *Apronæus* hath made, that I have nothing to renew a Reply; yet other things which he hath not quoted disturb my belief in this Point. For if God be Almighty Good, and Rule this World by an unerring Prudence, how came this Unlucky thing *Sin*, which makes so much trouble, into it? You say it is Evil, and assert that nothing but Good comes from God; whence is it then? What? did some envious Anti-God put this flaw upon his Work? There is no Question, replied the Prince, but *Sin* is Evil, for nothing else doth properly deserve that name; and

and it is as indubitable that the most good God is not the Author of it : and yet to defend his Honour we need not run to that old Fable of *Oromasdes* and *Arimanius*, whom the Ancients, not knowing how otherwise to answer the Question concerning the Original of Evil, set up as two Gods, and made one the Author of Good, and the other of Evil; for this matter is determinable by ascribing Evil to its proper Cause, which will clear the doubt, and reflect no disparagement upon the All-Good God : Men brought in Evil by the foolish abuse of that Free-will which God had given them. It is the Glory of the Creatour, that he could make such a Noble Automaton as Man, who moves spontaneously, and according to an innate Liberty of Election determines himself to his Actions. He put this Liberty into the hands of an Intelligent Creature, whom he both made able to know that which is Good, and fitted his Nature to the Love of it. He made it so much his Interest to be Obedient, that he promis'd him great Rewards for doing small Duties; unto the performance of which he gave him sufficient Assistance. He told him wherein Evil consisted, forewarn'd him of its mischievous Nature, forbade him to introduce it, and by a most rightful Authority threaten'd him severely if he transgress'd the Orders which he had receiv'd. But Man, by a perverse abuse of his Freedom, chuseth that which is worse, will not take pains to distinguish that which is truly Good from that which is so in Appearance only, and so sins.

I thought, replied *Diaporon*, that as all things receiv'd their Being from God, so they operate only as they are act-ed by his Power; and that therefore though some things which they doe are not Good, yet since nothing can work without his Assistance, it may be suppos'd that he let Sinners into the World; and though they affront his Authority, it is not a matter of any great consequence, since they are permitted only as a Dramatist sometimes brings a Mimick upon the Stage, who abuses the Poet himself. If this be a true account of Sin, then it is not a Fault, but rather an Ornament of the Creation. God is a most excellent Dra-

matist, said the Prince, to keep your own Metaphor, and hath made the World a Noble Representation of his Divine Art; and when he brings Actors upon the Stage, he assigns every one according to his Ability a convenient Part, and commands them to observe the Order which he hath appointed: and if they pronounce the Words which he hath set, and act their Parts according to the Rules which he hath prescrib'd, they doe honour to God, and receive Praise from wise Spectatours, and Rewards from the Author. But when Man which hath a Poetical Fancy dislikes his Part, and changeth that which is given to him by the Variations of his own Wit, or acts that which belongs not to him, he disturbs the Design, and is like one that sings out of Tune in a Musical performance. The Dramatist sees what is done, and, though he stay till the Company are dismiss'd, will be sure to call him to account in the withdrawing-Room; nay, the Spectatours themselves which know the Poet are much displeas'd that the Fool should put in such disagreeable Parts, knowing they are not of the Author's Composing, and do often hiss him off the Stage, when he thought to have made good Sport, and sometimes in dislike of the Impertinency go away. Sin in the World is like an ill Lesson play'd upon an Instrument out of Tune. Humane Nature was well strung and exactly tun'd by him that made it: but when men break the strings or play scurvily, it is most absurd to complain of God, the Fountain of Intellectual and Sensible Harmony.

But, Excellent Prince, replied *Diaporon*, since God could have hindered this Errour, why did he not? If he had not permitted Man to himself, he had not fail'd. What, *Diaporon*, said the Prince, shall not God have leave to make a man, except he be oblig'd also to tie him hand and foot as soon as he hath done? If man have a power to sin and not to sin, shall the unthankful Fool sin, and then rather accuse him who gave him power not to sin, then himself who had not sinn'd but that he abus'd it? Sin is a Voluntary Loss of an excellent Privilege, and is not Originally in the Nature, but in the Action: Nature signifies the same thing, that

that is Courtesie and Obligation, whether men use it well or ill. But since God could have prevented it, said *Diaporon*, and did not, it seems to be better that there should be Sinners then not; and if it be so, what need we take any care what we doe? Certainly, *Diaporon*, replied the Prince, you are little vers'd in the Nature of Vertue, which cannot consist with Compulsion: For what Vertue is it to doe that which we cannot resist? If Liberty had not been given, there could have been no Vertue; but it was a thing worthy of God to bring Vertue into the World, although at the same time Sin was not made impossible. It's true, God could have made man like a Sempiternal Clock, and hung the heavy weights of Necessity upon all his Faculties, and forc'd all his Motions and Actions; but as our Nature had suffer'd a great prejudice to have been so meanly constituted, so it had been a great Disparagement to the Creator that he was not able to make a free Agent, and he had left himself but a little room for his Providence: for what great matter of Government is it to keep things in order which are bound up in Chains of Invincible Necessity? The Glory which God would then have had in Ordering the affairs of the Intelligent World would have been but like to that of a Good Clock-keeper.

But by your Argument, *Diaporon*, if you mind it, we must believe that it were better God had bestow'd no excellent Gifts upon us, if they be capable of any misapplications: and therefore we ought to be sorry that ever we receiv'd the blessing of Reason; for it is well known that many abuse it to very unworthy Designs. And so you infer that it is better men had never been Created. See what foolish Consequences you make when you understand not or contradict an Infinite Wisdom. I hope that this makes it manifest that it is far more Rational that a power of being Vertuous should be bestow'd upon men, then that they should have been wholly depriv'd of that Excellency, though it be not immutably assur'd from possibility of sin, (and for this Reason we ought, contrary to what you said, to take care that we sin not) both in respect of our selves, it being un-

reasonable because ingrateful, when we have through our own neglect made our selves bad, to accuse God for making us Good; since if it had not been our own fault, we might both have continued so, and have grown better: and in respect of God, to whom it is no prejudice, since his Orders are never so neglected but he can make himself an Amends for the contempt; and it is no small testimony of Providence, to make a good use of things which fall out unhand-somely. As he himself is the Author only of Good, so he permits no Evil to be done by others of which he cannot make a profitable improvement. That self-conceited Player (to use your former Comparison a little longer) which made a disturbance by his own impertinent and foolish Additions, is but a Foil to the excellent Wit of the Poet; for the Spectatours have a Copy of the Play by them, and know that the Author put no such things into his Design: and when he acts that which is prescrib'd, but not as he ought, it makes only to the Disparagement of the Imprudent Actor, for all discerning Auditors infinitely excuse the Dramatist from any fault, and blame the Player so much the more, because the part which he acted ill-favour'dly was excellent. This is all the Applause which he gains; when by transgressing his Rules he thought to have made an unexpected Sport. Thus God out-wits arrogant Fools: for though he hath granted to Man a free principle by which he is Master of his own Actions; yet if he doe foolishly when he pleaseth himself, it is not to be imagin'd that he hath leave to wander out of the bounds of Providence. It is an honour to us that God hath taken us aboard his Great Vessel, and more, that being there he hath not confin'd us to our Cabin, but given us leave to walk upon the Decks or below at pleasure: but it were a simple thing to imagine that he would not steer to his Port, or that our inconsiderable Motions should hinder the Course of his Ship, or that he would not punish us ashore or reward us according to our Deportment a-shipboard.

But since Vertue is Good, replied *Diaporon*, and God loves it, and Goodness is the Happiness of Men, and God, as you say,

say, doth not envy us to be Happy; I think he ought to have found out some way to have made all men Good. You dispute boldly, said the Prince with a smart Accent; and if you made these Pleas in your own Name, I should think you very proud. Good Butter-flie, venture not too near the flame, lest you burn your Wings. Sober men have alwayes acknowledg'd that Modesty is no where more necessary then in divine Inquiries, and that these Speculations have such bounds set, that none can attempt to pass them with more discretion then venture over Precipices, because God's Understanding is as far beyond ours as his Power transcends all that we can doe. However this I say to your Objection, God hath appointed a way to make men Good, but you do not like it. You would have had a Man made something else then that which he now is. Humane Nature is Good, and therefore God cannot be blamed that made it. But it might have been better, you say. You may doe well to be angry that men are not Gods. But you will doe better to say, since men are Good by God's Gift, and may be better by their own-Industry through his assistance, which he is alwayes willing to give; if they be bad, let them not blame God, but themselves. We must not demand what we please of him that owes us nothing; and it is extreme folly, when we have enough, to be discontented because we have not more. What though God could have granted such a privilege to Man that he should not have been capable of being deceiv'd? yet you cannot justly quarrel with him for not doing it, but are bound to return thanks to him for that sufficient knowledge of Truth which he hath bestow'd, since God was neither bound to make us or give us any thing. But you, *Diaporon*, would have some Method of Melioration which should make men Good whether they will or no, if I may speak so absurdly; and I suppose you have a mind to ask, if you would speak plain, why God doth not shew himself so visibly to men as to make it impossible for them to question his Being, and why he doth not work Miracles every year to convince Atheists. You care not for Converse with
D d God,

God, unless you may determine the Manner of it. But you should remember that it is a high favour that we have leave to approach to Almighty God in any way that he will appoint. The Divine Wildom hath made choice of an Ingenuous Faith as the Foundation of all intercourse with Eternal Truth; and that Principle doth then declare its Nature and Power where sufficient Causes of Belief are given, though they are not such as do compell our Assent, or leave no room for Doubt, if men will pertinaciously endeavour to cavil against the Truth. Religion ought to have a Prudential Bottom, because it is a Rational Worship of God, and cannot consist except it be supported with Reason; but it hath no such Motives as to force obedience from the most Wicked. If God should appear in his Glory, it would amaze men into belief by sight; and if he should so extort submission from his Creatures, they would have nothing left whereof they could make a free-offering to him.

Let me desire you, *Diaporon*, to consider what an Indecorum it were to change the Method of Vertue which God hath put. God hath promis'd Happiness to mankind upon fair Terms, for he hath made Vertue the common Rode to it, which is smooth and agreeable to our Nature: Is it not then unreasonable, that they should come to the Journey's end which decline the way? Is it unjust that those who have indispos'd themselves for a happy state, should afterward meet with such things as suit their Disposition? How can they hope to receive a Crown, which never did any thing worthy of it? It is more patience then they deserve that God bears with them till they Trifle away their whole Life, especially having frequently perswaded them to the contrary. Since God pleaseth himself with the Ingenuous converse of some few which love him of choice, he is not to be blamed by such as do not devote their Souls to him; because as he doth an infinite Courtesie to Holy Souls whilst he takes pleasure in them, so he hath highly deserv'd of those which are undone, because they have misplac'd their Affections upon mean Objects.

Here

Here *Diaporon* replied, But since, Dear Prince, it is our Interest to be Good, and God is most Gracious in his Nature, and knows that we are very weak; it seems congruous to those Considerations, that he should have made the Method of our Happiness easier, by taking out of our way those Temptations which sometimes make us sit down, and sometimes lead us aside. Sure, *Diaporon*, said the Prince, you have a great love to Idleness, or else your Temper is more Cowardly then I imagin'd. Would you have thought it better if God had made us without Faculties? or, since they are bestow'd upon us, do you think it fit they should be useless? You find fault with this World, because it is not a *Stadium* where men receive the Prize which never run for it. If you had not fond Passions, you would not desire that men should be rewarded for doing nothing. Is it a thing worthy of God to bestow Felicity upon such as will do what they please, and slight the Observation of such Directions as he hath declar'd to be the only Means allow'd for the obtaining that excellent End? You would have God govern the World by such Rules as suppose Men to be scarce any thing. How came you to be thus soft? *Diaporon*. Will you not keep your way when you travell, if another Rode cross it? Will you leave off your thoughts of going Home, because you see handsome Inns by the way? Hath God commanded us any thing but that which is Good? Hath he forbidden us any thing but that which doth us hurt? We may enjoy what pleaseth us so long as it is profitable: he hath made our Bound only where it is not to our benefit to go further; and shall we be so unthankful and stupid as to call it a Temptation that we have not leave to do our selves a mischief? If in any thing you take pains, doth not the pleasure of a Vertuous Industry and the great Reward which is promis'd infinitely exceed your small Labour? What are you afraid of? Alas! the Rose-bush hath prickles upon it; you are sorry that God hath made any thing that doth bite. Coward, if some things have Teeth, you have Hands and Eyes, can you not look to your self? What would you never go alone, Child? You are troubled

that you have not a perpetual Keeper assign'd to you. This is a foolish objection : God hath made Day in vain for such as are offended with the Light of the Sun, and laid Rewards to small purpose before such as hate Action ; and we must needs think that all those do whom every trifling Accident tempts to be Idle.

When the Prince had said these words, he left his Chair, and walk'd up and down the Room : but perceiving a melancholy in *Diaporon's* Countenance, he ask'd him if he was troubled with any thing which was spoken. No, Excellent Prince, replied *Diaporon*, but I have some scruples yet, from which, if it were not uncivil, I should be glad to be delivered by your gentle hands. Propound them then, said the Prince, and we will discourse walking. Then *Diaporon* proceeded thus : I should acquiesce in the Reasons which you have alleged concerning the state of Vertue and Vice, but that I am told there is no such Liberty as you have mention'd ; in that all things are moved by the Laws of an Invincible Necessity, and that all Causes are chain'd to their Effects by such a Fatal Connexion, that no Election, Wit or Power can break the least Link : which if it be true, your fair Discourse concerning Choice is but a pleasant Imposture. Particularly they say, That we are made in our Natures what we are, and determin'd in our Actions to what we doe by the Influences of the Stars, from which also by an inevitable Order we are to expect our Condition of Life for all the time that we are in Being. The Prince replied, To resolve the first part of your Objection, *Diaporon*, I would have you to consider whether it be likely that Men are no more Authors of their Actions then those *Automata* which are mov'd with springs of Steel ; or whether we do no more deserve blame for Irregular Actions then a Watch ought to be beaten when it goes wrong. When men live Vertuously, are they no more to be prais'd then the Tools of an Artist which have been employ'd in making an excellent Machine ? Did the *Hellepont* deserve as much to be whipt for breaking the Ships of *Xerxes*, as a Parricide to suffer Death for Murthering his Father ? Or was it as rational

nall in that proud *Persian* to write Letters to Mount *Athos*, as for *Atossa* to have reprov'd her Son for that Folly? What difference can there be between any of the foremention'd Instances, if all things be tied by the Laws of invincible Destiny, and are extrinssecally determin'd to all their Actions? Those who can swallow such Absurdities need make no scruple of throwing Vertue and Vice out of the World: and indeed by entertaining the foresaid Opinions they are oblig'd to do it. But God forbid, *Diaporon*, that you should engage in such monstrous wickedness.

Let me tell you also, added the Prince, that what you said concerning the Stars is most extravagant. If you can imagine such Fancies to be Credible, you are prepar'd to believe all those Ridiculous Fables which idle Dreamers have reported concerning the Stars. These pretenders to new Principles of knowledge, which scorn the old because they did not invent them, and it may be because their necessary Consequences are altogether unacceptable to their debauch'd Humour, would have us think that by the Motions of the Heavens and various Circumrotations of the Stars a Matter was generated at first, which being spread and sown in the Earth gave a Being to Men. A story of the same Credibility with *Lucian's Dendrite*, and may pass in the same Rank with the Fable of *Deucalion* and *Pyrrha*. If by these omnipotent Influences men became Rational Creatures, I suppose some piercing Effluxes which proceeded from the Bull's Horns board their heads with two holes before and one of each side, that they might hear and peep through them; and that their Masculine irradiations make Boys, as the Feminine do Girls. To what other Cause should we ascribe the Difference of Sexes? I guess also that from some extraordinary Illapses their Rival Fortune-tellers, the Gypsies, took their Original.

But which will they say, *Diaporon*, that these potent Stars produce these admirable effects, Ignorantly or Knowingly? If they do it Ignorantly, we must suppose that they run round like blind Horses tied to a Mill-wheel. But for Honour sake I suppose they will say that they do it Knowingly.

ly, and so every Star is an understanding person: and it is no great boldness to affirm that, for some old doting Nations made them Gods, and bestow'd, as it was fit, divine Worship upon them, as they did also upon every Earthly Being which was beneficial to them, committing not only stupid Idolatry, but ingrateful Sacrilege; for they robb'd the Master of his Honour to give it to his Vassals. We may now easily imagine what other rare feats these knowing Stars do perform: Certainly the Sun and Moon, no mean persons, have excellent Discourses when they talk together in their Conjunctions. The *Turks* (those grand Masters of Learning) have inform'd us that they lie together in the Eclipses, and beget Stars. A fair solution of the *Phænomenon* of new Stars which are sometimes observ'd by Astronomers. The Sun is Hot, and therefore every Night goes to bed in the cool waters of the *Atlantick* Ocean, and makes oblique Motions toward the Tropicks to refresh himself at the Fountains of Cold, the Poles; and by his nearer approaches visits one of them in Summer, and the other in Winter, lest they should take his too-long absence unkindly, for they are very sensible, especially of Civilities. It is very likely that the Moon is the Sun's Wife, and that with his leave she doth sometimes officiously supply his absence in the Night, lest the darken'd Hemisphere should fall out with her Husband. It would trouble us to guesse what these living Creatures do feed upon, for they must needs be hungry and thirsty; but that we may remember that the Earth and Sea, not unthankful for the daily Courtesies which they receive from them, do continually exhale Tributary Vapours to keep their Benefactors alive.

These are the Great Princes which domineer over this lower World, who by the Sidereal Influences, which are sent down from their high and mighty Powers, do raise Humane Spirits and Affairs as easily as the full Moon swells a Cat's Eyes. These Potentates dwell in those magnificent Houses which Judicial Astrologers have built for them, founded not much unlike to Castles in the Air. Without question they have an excellent Polity among them, and the

the Greater Powers give order to those which are Inferiour, who dare not be disobedient to them whatsoever it costs them. It is manifest, in that poor *Diana* lost her Temple which was burnt at *Ephesus* that night when *Alexander* was born, because she was sent by order of some higher Intelligence to be *Olympia's* Midwife. These sensible Stars may well be those Wheels upon which the Fates of the World are spun, and accordingly the Circumvolutions of the Heavens must be the Turning of those wheels. I suppose that the Puny Stars may be the *Parca's* Spindles, of which they make use when they draw the contemptible Threds of mean Fortunes or short Lives.

It may be, said the Prince, continuing his Discourse, you think me too pleasant in resolving this scruple; but how can I, *Diaporon*, give any other then Jocular answers to such a Frivolous Doubt? I wonder, if you will have me more serious, how Humane Nature came to be guilty of such a gross Paralogism, as to believe that because the Sun hath a known Influence of Heat, that therefore it hath as many more as men please to assign to it, (some of which are little less then Contradictory to each other; for they say it both heats and moistens;) or because the Sun hath some constant operations which are Regular and deprehenfible by Reason, therefore we may attribute other fantastical Effects to it which have no foundation in Observation. Who knows not that the Sun, the eldest Son of Nature and Father of the Day, the Fountain of our Light, and that General Fire which warms all the World, doth accomplish rare things upon our Terrestrial Globe? that it makes the four different Seasons of the Year, in which earthly Bodies are observ'd to suffer very considerable Mutations? In Spring it makes the Herbs to grow, the Plants to Bud, the Trees to Flourish; in Summer it ripens Fruits, and adorns the Earth with Flowers; and in Autumn, having finish'd his Anniversary task with us, having the same work to doe in another place, begins to withdraw, that then also the exhausted Ground may repair its self all Winter with cold and moisture against the next Spring. These are known

effects, and we perceive that they flow from the Access, Abode, and Recels of that assured Influence, Heat: but what is that to those strange Products which have no dependence upon any known Virtue in the Sun, but are as fictitious as those Consequences which Deluders do variously feign? They have no foundation in Reason, except this be sufficient, that because the Sun is an excellent Instrument, it is a Principal Agent; or rather because it can do something, it can do all things, which is to say, because it is a brave Creature, it is a God. I cannot imagine upon what other ground they should assert that the Sun doth create Prophets as well as make the Grass to grow, and bestow rare Abilities upon Law-givers, and adorn some great Ministers of Religion with the power of Miracles, as easily as it can melt a Ball of Snow.

It were not difficult to give you, *Diaporon*, a particular notice of the manifest falshood of those inconsistent Principles with which those pretenders to Astrological knowledge endeavour to support their Errours with which they would abuse you; but it would be too long at present, and since we shall meet often, I will do it when you please. I believe by this time you are willing to retire, said the Prince, continuing his Speech to *Apronæus* and *Diaporon*, for we have talk'd a good while; I will only stay you so long as to give you a little Advice, for I perceive you have been conversant with Atheists, who though they dare not speak directly, yet if you examine what they say, you will find that those Arguments which are us'd to traduce the Providence of God, serve no less to impugn his Being. I presume the rather to give you a friendly notice of your Danger, because Atheism is not only stain'd with Ingratitude, but is commonly rooted in a love of Sin, and nourish'd with a desire to live with an unregulated Will. When men have perswaded themselves that there is no Divine Power, to whose Laws they owe an Obedient Regard, they think they may indulge themselves in a Voluptuous Life without controll. They deny the Being of God, lest they should be put to the trouble of giving him holy Worship; and

and when they seem to allow a Deity, they confine him to the supæraerial Regions, lest being plac'd too near them he should take notice of what they doe here below, and so for fear of being call'd to an account for their enormous practices, they deny his Providence.

Your Civility, said *Diaporon* to the Prince, is infinitely obliging; but I hope my Errour, if I be mistaken, is not so dangerous as you pretend. That great Philosopher whom we honour as the Master of our Sect doth not, I confess, acknowledge a Providence; but I suppose it is not only for those Reasons which I have mention'd, but as thinking it is below a God to mind such small things, or that it would be troublesome to his Happiness. It is well known that he confess'd an Eternal and most blessed Being, and affirm'd that he ought to be worshipp'd for the Excellency of his Divine Nature: and as your Reason will not permit you to think that he did not believe a Deity, because he reproch'd the Gods of his Country, against whom he had but too much to say; so I hope your Charity will not let you call him Atheist, although he thought that Divine Being did take no care of this lower World.

I know well, said the Prince, that your Sect doth magnifie *Epicurus* as the Inventor of Truth and the Architect of Happiness, who having only been honour'd to see what is True, had redeem'd the World from Errour, and declared the Methods of a blessed Life, which before were unknown: but I know no Reason for any such Encomium, both because a great part of his Philosophy was not his own, and that which he added to what he borrow'd (to say no worse) is altogether Contemptible to Wise men, for he asserted the lowest sorts of bodily pleasure to be the supreme Happiness of Men. This Imputation is not fastned upon him by Ignorance in History, as some of his Admirers would make the World believe; for by those Relations which we find there, we have as much reason to doubt whether he himself were a Temperate Person, as to be assured that his Followers were not. Though *Laertius* hath spoken in his behalf, and, to vindicate his Reputation, says

E f

that

that his Scholars did either Ignorantly or Wilfully mistake him; yet his profess'd Disciple and great Admirer *Lucian*, (who prefer'd him before all other Philosophers, and extoll'd him with the highest words which can be bestow'd upon a Man) comparing him with *Aristippus* and *Democritus* his Masters, says, that he exceeded them both in Impiety and Luxury. And we know that *Cicero*, an Author more Faith-worthy then *Laertius*, objected to one of *Epicurus* his friends his unworthy Definition of Happiness, quoting it in his own words, and reproching the sense of it, asserts that *Epicurus* did acknowledge no Happiness distinct from soft and obscene Pleasures, of which he us'd to discourse by Name without blushing. He reports also concerning *Metrodorus*, who was *Epicurus* his most intimate Companion, that he did scornfully disdain his brother *Timocrates*, because he made a doubt whether all things which belong to a happy Life are to be measur'd by the Belly, and offer'd to shew *Velleius* his books if he question'd the Allegation. His Garden was not shut against Whores; *Leontium* was the chief, famous for her bold writing against *Theophrastus*, and who cast a sufficient disparagement of impotent Lust upon *Epicurus*, even when he was grown old, in a Letter which she wrote to *Lamia*, yet extant.

But this is not a matter which I care to contend for, whether *Epicurus* was so Voluptuous as these report him to have been, or to shew that his Followers were egregiously dissolute, which is not disputed; but to prove that his Principles did so dispose men to Vice, that he said most truly who long ago asserted, Let those which would be Excessively Intemperate, prepare themselves to enjoy their desire by embracing the *Epicurean* Philosophy.

It is strange to me that *Epicurus* should be so magnified for his Philosophy, since (as I said before) the greatest part of it is not his: He took the best Flowers in his Garden from *Democritus*, without asking his leave, neither did he give him thanks for them afterward. It is a blur upon him upon Record, that he did also ingratfully throw mud and stones into that Well from whence he water'd his Garden.

den. But I chiefly blame him for those Doctrines which are by his own Sect assign'd to him as his proper Opinions, some of which you have repeated; for by them all he depriv'd the Philosophy of *Democritus*, expos'd Humane Nature as a Prey to Licentiousness, expressly denied God's Providence, and only Ironically acknowledged a Deity, and so undermin'd Religion.

That he debas'd Humane Nature, is prov'd already; for what can be more unworthy of a Man, then to use his Reason to make him more perfectly a Beast? That the Extirpation of all Religious Observance of God was his Design, is manifest both by the acknowledgment of his greatest Disciples, and by the nature of his Discourse. *Velleius*, extoll'd by his Contemporaries as equal to any of *Epicurus* his Scholars that were Greeks, and prefer'd before all the Romans, embrac'd his Principles being afraid of that Omniscient God which other Sects put as a perpetual Observer of Humane Actions, to whose Judgment he was not willing to be obnoxious for what he said or did. He did rationally hope for exemption from these fears in the School of *Epicurus*; for *Lucretius*, who took the pains to put his Philosophy into Verses, hath recorded it as his Immortal Glory, that he was the first that ventur'd to set his Face against Heaven, durst disclaim Religion, and brought Arguments against it into the Field of Disputation, which made Devotion tremble and flie out of the Souls of Men, and trampl'd under his Victorious feet that which durst resist him, and then triumph'd over it. Some, I know, do excuse this attempt with a smooth Interpretation, that he did not engage against Religion, but that gross Superstition which was practis'd by the Sottish part of the Heathen World. If that were all, we should have no reason to find fault, neither would *Lucretius* have any great cause to boast of his Master's Valour: For the Superstition which he vanquish'd was but a Cowardly thing; and the Gods who were honour'd by it were so Contemptible, that they could not defend themselves nor their worship from the just scorn of Wise men. It was a most miserable Picture of Divinity which

was made up of all the Passions and Vices of the worst of men; and their Religion was proportionable, for it principally consisted of such Rites and Performances as were Oblations only fit for Devils. But true Religion, which is a Masculine Principle, Rational in its Original, being founded in Knowledge and Justice, and noble in its Products, is affronted by his Arguments. For he not only denies God's Regard of us, for which chiefly we are obliged to acknowledge him with Religious Adoration; but hath given such unworthy Characters of his Eternal Being, which he pretends to own, that he doth rather expose him to Contempt then promote his Worship. Having left his most beautiful Attributes out of his Description, he hath drawn only a wan Image with a few inconsiderable Delineations, such as are to be seen in the first Draughts of a Picture; for which cause, if there had been no other Reason, it was just that his God was anciently derided by the name of *Monogrammus*. What strange kind of God must that needs be which doeth nothing? If he have an Almighty Power, his Omnipotence is bestow'd upon him to no purpose; if he have not, he is Contemptible for his Weakness. He says his Eternal Being is to be worshipt for his Excellent Nature: but how can we believe that he hath an Excellent Nature, who is devoid of the greatest perfection of Being, Goodness? It is the Glory of all brave Natures to be Good, and it is the Lustre of the Divine Majesty that it is the Best: But what Goodness is it in that Nature which (as he confesseth) doth delight it self in its own pleasures, and neither did, doth, nor will doe any thing else? Is it likely that Men will acknowledge an Idle thing sitting in Heaven with folded Hands, for a God? Is that a proper signification of his Blessedness, that he hath nothing to doe? Is he worthily praised who is reported to be like those delicate people, who esteem Idleness so great a Felicity, that they would judge themselves unhappy if they had any Employment to attend? Doth he rationally perswade us to worship God who tells us that we were never beholden to him, and that he is resolv'd never to take any care of us, nor doth more regard

regard our Adorations then if we did blaspheme him? Will the vulgar honour him for a God, whose excellent Nature a Philosopher reprocheth with such base Representations? Shall not discerning persons conclude that he is an Atheist really, who asserting a Godhead in words, speaks so unworthily of him as to hinder those which heard hith from believing what he said? That this was the sense of some of the best of Ancient Philosophers concerning *Epicurus* his Theology, is evident to such as know Books.

He did prudently to talk of God, for fear of drinking in *Socrates* his Cup: but he was infinitely below the generous Simplicity of that brave man; for he deliver'd his Opinion plainly, but this declar'd his mind in such slight words, that he discover'd he had form'd no nobler Conceptions of the Immortal Godhead then of the Vulgar Idols, nor equal to those estimations which his Neighbours had of Statues of Stone; but it was sufficient to his purposes, if they serv'd him for an Antidote against the *Athenian* Poison. I must confess I do not wonder so much at his prevarication, when I see some of his Followers, who pretend to doe honour to God by bestowing Glorious Attributes upon him, slur it by saying they gave him those Titles only as Poets write flatteries in a Song.

I have observ'd how variously this sort of men use their Wit to excogitate devices by which they may cast disrespect upon God, whilst some deny his Being, and others disallow his Providence; some say that God is a Benefactor to us in that possibly he governs the World, though he did not make it, only orders things which had an eternal Existence from themselves. Those which have read the story of *Vaninus*, know how little Atheists desire to be believed when they speak any thing in favour of God. This new Notion is no great favour, I confess; but it is the less, because it is incredible. How shall God obtain such a Dominion over that which he did not make? It was either given to him, or lent, or else he took it by force, or bought it, or it was pawn'd to him; He came to it by Succession or Right of Occupancy, or possibly was hired to go-

vern it for some other. But these are such Impious Vanities, *Diaporon*, that we cannot imagine they were design'd to any other purpose, but to deprive God of all Title to Creation or Government.

But *Epicurus*, knowing it was a slur upon the Divine Prudence, if God being acknowledg'd to have made the World, should have left it without Government, bestow'd the honour of Creation upon *Democritus* his Atoms, by which he hath sufficiently discover'd what he esteem'd to be the Cause of all things; and though, it was Glory enough to his Mock-God to confesse jocularly the Excellency of his Divine Being, and look'd upon it as no small Courtesie that he exempted his Delicacy from the care of any thing but Pleasure, pretending, as you say, that the Government of the World is a thing below the Divine Majesty, or too troublesome to his Happiness. These two Allegations might signifie something more then they do, *Diaporon*, if we did not know that Ingenious persons want not various pretences to dismiss that Company with which they are not pleas'd. Why should it be below a God to Govern the World? Is it not worthy of a Creatour to overlook those things which he hath made? The Creation was not unworthy of God, and it is no less becoming him to preserve then to make. You may as well say that it is below God to be Good, as to say that he is above a Charitable Regard to his Creatures. The most Benign Father of the Creation doth not abandon the Orphan World to the careless disposal of blind Chance, or to be commanded by the savage Passions and turbulent Humours of exorbitant men, who would soon make it uninhabitable to those who are most worthy to live in it; nor doth he despise their Concernments in it, but doth find reasons for his continued Care in his own innate Goodness. The Corporeal World is not contemptible, for it is a visible Image of the Divine Perfections; and whilst God doth order all affairs in it by his Almighty Wisdom, he doth illustrate that Glass from which his Glories are reflected. That goodly Machine, the Universe, the regular Motions of the Heavens, the Vicissitudes of Seasons, the alternate

Muta-

Mutation of Bodies, the safety of the whole System notwithstanding the rude Clashings of turbulent Matter, and the Symmetry of all the parts preserv'd intire notwithstanding the frequent concurses of contrary Principles, shew not only the power and presence of a Great Mind, but assure us that God pleaseth himself to take care of his Works. Because Goodness is essential to God, he is not wearied with Ingratitude, he makes his Sun to shine upon Atheists. That which was Courtesie at first to the Ignorant, continues till it grow Mercy to the Unthankful. Selfish Spirits are unacquainted with this Divine perfection, and think all labour lost which is bestow'd upon the Good of others; and, being indigent Souls, stand in need of all that they can doe for themselves. But God is inexhaustible in his Sufficiency and infinite in his Good will, and can supply the Necessities of all his Creatures, expecting no return but what is their Benefit which give it. Why should men phansie this employment below God? For as none is so stupid as not to acknowledge many of his Greater Works to be Excellent, that is, Products of great Skill and vast Power; so those which are but small in bulk testifie as much Art, and are valued proportionably by such as have judgment in things, and they are convinc'd that it was more then a little Skill that made them, since their Composition is so Myste-rious that it requires a great knowledge to understand it. That many things which seem but mean have no excellent Uses, because the Ignorant know not what they are, is no more just a Consequence, then that a Lute is only fit to carry Ashes, because a poor Woman doth so mis-employ that rare Utenfil sometimes for want of a Dust-barrel. Those Imperfect pieces of the Creation, that is, which are so esteem'd by undiscerning persons, could no more have been spar'd then little pins can be rejected which hold together the Frame of a curious Watch. It may be we think some things little, because we have conceived our selves to be greater then we are. All things are but small if we compare them with God's Being: but to say that any thing is too little for his Care, is to reproch him for labour ill bestow'd in the making of it.

But whereas you say it is Civil to exempt the Divine Majesty from an Employment so troublesome to his Happiness: It is an Officiousness so far from Civility, that it is the greatest Dishonour imaginable, and shews with what mean Conceptions they have bounded the Divine Power which speak such poor words concerning it. God is an omnipresent Goodness, piercing through all things with his powerful Wisdom with more facility then the Sun can dart Light and Heat through the Air, Water and Earth. A Man, which is no great thing, can govern a Ship amongst raging waves, can guide a Chariot drawn by fierce Horses, can rule an Army consisting of vast Multitudes of valiant Souldiers, and, by the assistance of a little borrow'd prudence, can manage the Affairs of many Kingdoms, and wrap up their principal Concernments in a few thoughts: And shall not he which made Man doe much with Ease as well as he can doe a little with Trouble? Cannot he accomplish his Designs without any disturbance, when his Creature only fails for want of Skill or Power to force the Spirits of those whom he doth govern into Obedience? God needs not to send Scouts into forein Parts for Intelligence, he wants no help to obstruct the Machinations of his Enemies, he can make them destroy one another. He is not distracted with cares, he never suffer'd any Disappointment. He dwells in the midst of a serene Light, and sees all things at one view, and with a powerfull Hand keeps an indisturb'd Order in his Affairs. This is the Reason of that perfect Consort which is between the Parts of the Creation; and his Government is no more interrupted by some Accidents which seem to Jarre with it, then an Harmonical Composition is disorder'd with Half-Notes well plac'd. Those Instances of Government wherein the Methods of Prudence or Justice seem to be contradicted, and with which we find fault because we know not how they agree with all parts of his Design, are not more justly blameable then Knee-Timber, without which Ships cannot be built, is to be slighted because it is crooked. So that all the Favour which this Argument made up of a pretence of Civility

Civility doth bestow upon God, is to represent him Ignorant, Impotent, or Envious : It must be Weakness or want of Skill, that he cannot govern all things, or want of Goodness, that he will not take any care of his works ; and he is a Blessed Being in a very unhappy sense, being suppos'd a God, who is defective in any of these Respects.

Here the Prince, resolving to make an end of the present Discourses, concluded thus : As I would not have been willing to upbraid *Epicurus* with this Gross Ignorance, since he had not the happiness to look upon things by the light of Divine Revelation, which not many years after his time shin'd upon the deluded World ; so I should not have troubled my self nor you, Gentlemen, with so large a Confutation of this Errour, but that the Method of our Conversation and the Danger of so great a Mistake requir'd it. I doubt not but you esteem it an extreme folly to retain an Errour which God hath made known, and know that the plea of Antiquity is vainly applied to Falshood, since Truth is more ancient ; and that it is an unworthy rudeness not to accept of the notice of Truth, because formerly you have been acquainted with her Enemy.

Thus ended the amicable Dispute between the Prince and his Keepers : but his Arguments so captivated their minds, and his Sweetness had so prevail'd upon their Affections, that they wish'd it might consist with their Duty to set him at Liberty, and manifested the humble Respects which they had for him in several Expressions of Sympathy. The Prince, with an Air which signified the serenity of his Generous Soul, replied ; My friends, I am not unsensible of Ingenuity wheresoever I find it ; but I desire that you would not express your Love to me in any pedantical notion of Pity. The Miserable may be compassionated ; but I hope I have given you no just occasion to reckon me as one of that number. I have many times taken a serious notice of the Afflictions of my friends ; but I never us'd such a pity as made me take a share of their grief without lessening their part. I account that Compassion only worthy of a Man, which is so express'd that it delivers him that

Hh

suffers

suffers from his Calamity : All else is despicable, because there is no reason that two should be afflicted for one. If you be not, as possibly you are not, able to express this sort of Pity, do not trouble me or your selves with vain Affections. I know that the Rode which leads to the other World hath so many Varieties of Good and Bad, that when I meet with the worst I do not think my self out of the Way. I have no power to make it all plain, neither have I bargain'd with God to smooth it for me. My mind is fix'd upon the thoughts of my Journey's End, and if I may arrive in God's presence at last, I am much unconcern'd in any thing which may happen till that time. Undeserv'd Disgrace, a Father's Suspicion, a close Prison, an immature Death, and that hasten'd by Malice and Falshood, are all Welcome. A Storm doth no hurt which brings a Mariner sooner to his Port, though his Bark sink there, if he save his Lading, where he must have left the Hull however. I speak not these words out of Despair of Restauration, for that is possible enough in it self, and I have no cause to make it improbable, who have Innocence for a Bottom of Hope: I do not think there is any difficulty in the Divine Methods, because I understand them not, nor do appoint God a time to bestow those Courtesies which I do not absolutely pray that I may receive. Dramatists do usually so lay their Plot, that it is nearest to take effect when it seems to be a lost business. For my own part, I protest I do not desire God should alter the course of his Providence to accommodate my present Condition; neither will I think that any thing falls out amiss, though he permits that which I unjustly suffer from my adversaries not to be rectified in this Life, since I know it will be set in order in another World to my infinite Advantage. Though I might be troubled at the Mystery of my Affliction, because I am not yet acquainted with the Cause of it, yet I am satisfied in the Wisdom and Justice of the Divine pleasure; and I hope that God, who is the lover of Truth and patron of Innocence, if he allow no means of my Rescue, will however vindicate my Reputation, by which means my Name will rise again, and live when I am dead.

dead. If I knew the Instruments of my Adversity, I should no more attribute my suffering to them as having any Concern in the principal Design of it, then if I were assured that two Angels did play at Chess invisibly, I would think that the Knights and Pawns did put themselves from one place to another, because I could not discern the power that mov'd them. So far as I think Grief becomes me, I am sorry for those who, having, as I am afraid, no principles of Action but Ambition and Coverousness, have done me wrong, and engag'd you in an unworthy undertaking.

Here *Aproneus* and *Diaporon* making Excuses for so long a Visit, (but which they would not have liked so well if it had been shorter) took a humble leave of the Prince. *Diaporon* being very passionate in his desires to deliver one whom he judg'd most unworthy to be a Prisoner, went with *Aproneus* to his Lodgings, and beginning to discourse, ask'd him how he liked the Prince's Philology, and what he thought of his Deportment. I cannot tell, said *Aproneus*, whether I should admire more his Wit or his Patience; but as I plainly perceive that a Prison is no restraint to his generous Soul, so I am made to believe that Vertue is the Foundation of his Courage, and that there is more Providence in the World than *Dogmapornes* doth acknowledge. If Vertue be so happy when it is afflicted, I think a Sinner is not safe though he be unpunish'd for a time. However it be, I will endeavour to understand whether it be a Reality or no, since it makes her Lovers so content with all sorts of Fortune. For my part, answer'd *Diaporon*, setting aside the Dignity of a Prince which God hath bestow'd upon *Aethion*, I should be glad to be in a worse Condition than he now suffers, so I might but have the experience of that Goodness which possesseth his Soul. Since Wisdom enters not into Malicious minds, I make no doubt but his Soul is the Temple of Innocence. Whilst *Diaporon* pronounc'd these words, one knock'd at the Door, and when he was come in, told them that he was lately come from *Polistherion*, where the King was much disturb'd with the news of *Aethion's* Death, and that one of *Dogmapornes* his acquaintance was accus'd for

forging Letters in the Prince's Name, that the King was fallen sick with Grief, and that the Army and City mutter'd some discontented words against *Antitheus* and *Dogmapornes*, as the Contrivers of the Prince's Imprisonment. This Relation startled them both; and having desired the Messenger to withdraw, they consulted each other what was fit to be done. I think, said *Diaporon*, that this is the most intricate Scene of Affairs that ever I beheld in my life. I thought it impossible that *Alethion* could be suspected, but much more that any should dare to accuse him, and most of all that the King would believe any thing suggested against him. I know no reason why any should report him to be dead, unless they meant to kill him; and I cannot but conclude that if the King be so disturb'd at the false news of his Death, that it hath made him sick, he will be so much more pleas'd with the true Report of his Life, that it will recover his Health. I think it is not only our duty to our Sovereign, to whom we owe all services, but our prudence, not to neglect such a fair opportunity to shew our Loyalty by preserving his only Son. The worst Interpretation that can be made of our Action is, that we endeavour'd to put into a Harbour which was not assign'd us, to avoid the danger of a violent Storm; and if any thing happen contrary to our Expectation, we can suffer nothing dishonourable, having desir'd to perform our Duty, though we saw it full of Hazzard. I am much amaz'd, answer'd *Aproneus*, at this strange Accident; since the Prince is reported to be dead who was in my Custody, I may be assured that his friends will look upon me as his Murtherer, especially since one of my Colonels acquaintance is accus'd for writing the Letter for which the Prince is imprison'd. Since the Army and City, by whom the Prince was alwayes infinitely belov'd, do concern themselves in his sufferings, I am afraid of the Issue of this dark Affair, and wish with all my Heart that I had not received such a troublesome part as I know not how to act. However, *Diaporon*, I think it is best to follow your advice, by which we shall gain time, and save our selves from sudden Attempts.

But

But to what Port shall we steer our Course? What we are to doe in this matter, if we can doe any thing, requires speed. You say true, replied *Diaporon*, we must resolve quickly, lest long Deliberation take from us our power to act. Let us convey the Prince into *Theoprepia*, which we may effect thus. There is a private Door which leads by a subterranean Passage from the Governour's Lodgings to the River's side; let one of your servants about four a clock this afternoon bring our Horses thither, as if he intended to water them, there we will take Horse, and conduct the Prince first to the Castle of *Misopsendes*, who is his known friend, where we are sure of safe Repose to night, and from thence we shall easily reach the Borders of *Theoprepia*. *Aproneus* lik'd the Contrivance; whereupon they presently return'd to the Prince, and acquainted him with the Intelligence which they had but then received; and with many protestations of their sincere Intentions reveal'd their desires of his Safety, and told him of the way which they had agreed upon to secure his Person; if he pleas'd to accept of their service. The Prince knowing it was better to run any hazzard then to stay where he was, after a short discourse accepted their offer, and went away in a Disguise.

When they had travell'd about two miles, they met a Horseman riding toward them with a very great speed, who knowing *Aproneus*, stopt his Horse, and told him that he was sent before by *Trifanor*, who was not much behind with a Convoy, and brought *Misopsendes* Prisoner to his Castle. Whence do they now come? said *Aproneus*. From his House, replied the Messenger, where we surpriz'd him this morning about break of day. By whose Order, said *Aproneus*, have you perform'd this service? By a warrant sign'd by *Antitheus*, said the Messenger. When they heard that, *Diaporon* at the Prince's Command took hold of his bridle, and then dismounted him. Whilst they were deliberating what to doe with him, (for it was not fit that he should go to the Castle and give notice which way they were gone, and his Company was but of uncertain use to them if he went back) *Aproneus* desired leave of the Prince

to kill : him but he falling upon his knees and begging his Life, the Prince had but just granted his Petition when the Party which conducted *Misopseudes* came up. *Trifanor* rode in a little Charriot, which was attended with two Horsemen upon each side, and gave leave to *Misopseudes* to sit with him. *Apronius* rode boldly up and kill'd him which drove the Charriot; upon which *Trifanor* flung himself out of the Coach, and mounting his Horse which was led by one of the Souldiers, gave *Misopseudes* who was disarm'd in charge to one of his Souldiers, and then a sharp fight began between the Parties. *Trifanor* and his men resembled the Deportment of a stout Tigre, which whets valour with rage when she is in danger of being robb'd of her Whelps. The Prince's friends animated their Courage with the worth of the Person who had honoured them to be his Protectours, and whom they knew to be very able to defend both himself and his Guard; and concluding that it must needs be a grateful service in the beginning of their Trial, if they could also rescue one whom the Prince intirely lov'd, they threw themselves between the Prince and his Enemies. *Diaporon* made such a sharp pass upon *Trifanor*, that if he had not avoided it by turning aside, he had been slain at the first encounter : however he lost not his labour, for he kill'd one of the Souldiers who came in to the relief of his Captain, and afterward continued his combate with *Trifanor*, who being asham'd that he had given ground, redoubled his Vigour in the next Charge. The Prince attacqued him which guarded *Misopseudes*, and with a Princely boldness said, Traitor, deliver up that Loyal subject to his Prince; and accompanying his Commands with a blow or two, made them to be obey'd : for the Souldier fell down dead, and the Prince gave his horse to *Misopseudes*, who was come forth of the Coach, not so much glad of his Liberty as amaz'd to see him that procur'd it. *Diaporon* had given and receiv'd some wounds from *Trifanor*, who fought desperately, not so much desiring to save his life, as to sell it at a considerable Rate, and discharg'd a blow upon *Diaporon*'s head which was so far effectual as to astonish him
for

for a while, but withall broke his sword; and as *Diaphoron* recovering himself was aiming a thrust which would have ended the controversie if it had been prosecuted, the Prince hoping by *Trisanor* to understand the Affairs of *Polistherion*, commanded him to hold his hand; whereupon *Diaphoron* rising close up to him forc'd him out of his saddle, which being perceiv'd by the rest, who were four, they fled, taking the way which leads to *Misopsendes* house.

This Storm being thus blown over, the Prince gave the Chariot to be driven by the Messenger whose Life he had spar'd, who had seiz'd upon the Horses, which, perceiving themselves destitute of a Guide, began to run wildly up and down the Field. They had advanc'd but a little way in their intended Journey, but they were forc'd to return again to their postures of Defence, and put themselves in order for a new encounter, perceiving six arm'd Horsemen to make all possible haste towards them, whom they suppos'd to come to secure the Captivity of *Misopsendes*. They were only some of *Misopsendes* his kinsmen, whom his Lady had procur'd to endeavour the Redemption of her husband, and as they were going to Charge each other, both found themselves happily mistaken. *Misopsendes* led the Party, and though they were his friends, they also suppos'd that they saw him, but being much distracted between Wonder and Joy, could neither tell what to say or doe, till *Misopsendes* imagining what doubts possessed their Minds, resolv'd them by crying aloud, Alight, alight, my true friends, your love to me is infinitely requir'd; you doe not receive me, but our Prince. These words were such an Addition to the former unexpected Happiness, that they began to think that they were asleep, and therefore put these strange things together in a Dream which could never be enjoy'd waking. However having the use of their Eyes, and the Prince doing them the Favour to pull off his Vizard, they threw themselves from their Horses and ran to perform their Homage. The Prince gave them his hand to kiss, but not without Tears; for he could not conceal the sentiments which he found in his Soul of those Affections which his Friends had for him in his extreme Adversity.

Amongst all these clashes of various occurrences one thing fell out happily, for *Misopseudes* his friends kill'd all *Trisanor's* Souldiers that fled, except one whom they took prisoner, by which means the Prince had a more safe opportunity to escape out of the Power of their Enemies. The Prince having now a little more leisure, was willing as he rode along to acquaint *Misopseudes* and his Companions with the manner of his escape from the Castle of *Dogmapornes*, and was going to express to them the Obligations which he had from *Aproneus* and *Diaporon*; but the deep Impressions of dutiful Love which were fix'd in his Soul for the King his Father made him first call for *Trisanor*, by whom he hoped to be inform'd concerning the state of his Father, the Court and Kingdom. *Trisanor* was now grown so near unto Death with loss of Blood by reason of many wounds, that he could scarce speak, and only said with a low voice, *Anaxagathus* is dead, and *Antitheus* is proclaim'd King.

This News as an unexpected Allay took off the luscious Relish of their late good Fortune. Though they did not fully believe what *Trisanor* reported, yet they had but too many reasons to cause them to believe the truth of that which he said, besides this, that Bad news is seldom false. The Prince's Faith was stronger in this point then that of his Companions, and his passion prevail'd so proportionally, that he was forc'd to give it leave to exhale it self in this exclamation: How unferene are all the Joyes which we possess upon Earth! Certainly mortal men are incapable of pure pleasures. How is every grain of Contentment which we are allow'd in this World blended with a much greater quantity of Sorrow? There is no time so proper for us to expect Affliction as that wherein we think our selves most secur'd against it. We have no confirm'd Peace, but only a short Truce made with Adversity, and that never well kept; for our escape from one mischief is but a short delay that another makes which is design'd to overtake us. But to what purpose do I speak after this manner? we must not refuse what God presents; and since we are yet uncertain

certain what his pleasure is, let us placidly await it.

Misopseudes perceiving that the Prince had ended his Discourse, continued a Reflexion upon their present estate after this manner: The afflictive sense which I have of the Condition of *Theriagene* cannot equal Yours, most Excellent Prince; my presumption is not so bold as to come near such a great Comparison; but it gives precedence to none else: for as my Obligations urge it as the highest Duty which is now possible; so that knowledge which I have of the effects which must needs ensue upon this strange conjunction of unlucky Accidents doth awaken whatsoever I possess of pious Affection. But as I am fortified against what may happen with that magnanimity by which your self most concern'd in these Dangers makes your Courage exemplary; so I find all reason to hope, when I consider the strength of those Principles upon which your Felicity was alwayes founded. Who hath not observ'd that in Extraordinary Cases the Design of Providence is laid so intricately, that we may have just occasion to wonder, but none to doubt? It is to me a sufficient Argument that an Almighty Knowledge attends the Concernments of Good men, because though they are frequently permitted to come near those Pits which their Adversaries have prepar'd for them, yet they seldom fall into them. There are two States in the World, Good and Bad; and when that which is worse hath cunningly contriv'd the destruction of Vertuous persons, whose multiplication is the Welfare of the World, and is assisted in this most unworthy Attempt by vast numbers of those who are sworn Vassals to Wickedness, it is a great Testimony of the over-ruling Power of Supreme Goodness, that it is able to make their Designs abortive, when the distance is but small between the Contrivance and the Execution.

We thought, most Dear Prince, that your Life and your Friends Interest in *Theriagene* must needs be blown up, when a Train was so privately laid against it, and so many hands ready to give Fire to it: but by our mistake we gain this Assurance, That when good men are not successful, it is

K k

not

not because God is defective in his Care, or wants Ability to assist them; or when the Designs which are made against them take effect in part, it is not because he could not have frustrated them totally, but because he gives ground for a time, as prudent Commanders make their men retreat with a seeming Flight, that they may make way for the employment of their Ambush, and then by a more complete overthrow destroy the vain hopes of such as thought themselves Conquerours only because they were deceiv'd. We ought not to be so curious as to the Mode of our Preservation, as to deny God leave to shew his Wisdom when he doth us a Courtesie.

This is all the sense which I have of our Condition; and since we cannot of a sudden put our selves upon Action, it will be requisite that we think of some place where we may deliberate with safety. Whether should we betake our selves? replied the Prince. To *Theoprepia*, said *Misopsendes*. I have resolv'd upon it, said the Prince, with *Apronæus* and *Diaporon*, whom I must now and alwayes commend to your Affections as Friends to whom under God I owe my deliverance; we have agreed to retire to *Theoprepia*, where I am sure to be welcome to my good friend *Theosebes*, whose Kingdom was ever an open Sanctuary to wrong'd Innocence.

Here *Philalethes* made a pause, and crav'd pardon of *Bentivolio* and *Amyntor* for so tedious a Report, adding this excuse; That it is not easie to make a short story of that which pleaseth him that tells it. You shall not need to ask forgiveness, said *Bentivolio*, of those which owe you infinite thanks for performing an office which hath taken up much of your Time, and highly oblig'd us both by making us to understand those incomparable Vertues with which your Prince *Alethion* is accomplish'd, and because you have so fully assur'd us of the safety of his Person, which we esteem as a divine presage of his and *Theriagene's* Restauration. Noble Travellers, you have express'd a Generous Charity, said *Philalethes*, in the Compassion which you have entertain'd for a miserable Kingdom; and how rationally your Pity is bestow'd

bestow'd you will more fully understand, if you can endure to hear any more of our present Condition : but because the Relation is long, I will not begin it till to morrow ; and if you please, we will bestow the rest of this Evening in the Gardens and Park which adjoyn to my House ; for as I am sure you have travell'd enough to day, so I am afraid I have talk'd too much.

The next day *Philalthes* conducted his Guests into a Turret which was upon the top of his House, where in a pleasant privacy he continued the Discourse which he had begun concerning *Theriagene* to this sense : After *Dogmapornes* arrived at his Castle, and was told that the Prince was gone, he was infinitely confounded ; not being so much astonish'd that the Accident was contrary to his Design, as vext that a thing should be possible which he had made so difficult. At first he endeavour'd to give no credit to those which told him the news, being very unwilling to think that could be true which he most passionately desired to be false : But when he was convinc'd by the testimony of many witnesses and the fruitlesness of a diligent search which he made himself, and was inform'd concerning the Manner of the Prince's escape, he was utterly bereaved of that vain Hope with which for a while he smother'd his Passions, and then the Fire pent up in his wrathful mind broke forth in flames of wild Rage, whilst he talk'd after this manner : Though I did not think that there is a God, yet now I see there is a Devil, and that he hath made this Castle his Hell in which he doth torment me ; but I will not burn alone. Then he wounded and kill'd some of his Souldiers. Many were not present ; for the greater part considering the Cruelty of his Temper, and knowing that the Vexation of Disappointment would make him excessively revengeful, without taking any notice whether he punish'd Offenders or Innocents, had withdrawn themselves as soon as they heard of his approach.

Dogmapornes made no long stay here, for knowing that this Accident requir'd new Counsels, and being disenabled to perform the task for which he was sent, he saw that it

was necessary to return speedily, and give notice to *Antitheus* of that which had happen'd. *Antitheus* was much pleas'd when his servants told him that *Dogmapornes* was come back, hoping that he had deliver'd him from the fear of his most considerable Adversarie : but when he was come into his presence, perceiving that his Countenance gave no intimation of such news as he expected, What, said he, *Dogmapornes*, with an angry doubtfulness, is not all well? No, Sir, answer'd *Dogmapornes*, I am the unhappy Messenger which must let you know that *Alethion* made an escape from the Castle a day before I came thither. How, said *Antitheus*, with a great Consternation in his looks, is *Alethion* got out of our hands? what Mad Fate doth over-rule our Affairs? Had ill Fortune no other time but this assign'd to act her part? It is to no purpose to be angry, but I cannot help it; for the same Chain of perverse Destiny that hath drawn down this Misfortune upon me, doth also pull me along with it into a Confusion of thoughts. However I may hope that as this Accident was unlikely to have happen'd if we consider those things which went before it, so possibly that which is to come after it is as different from this. That invincible Necessity which forceth me to think so, whether it be true or not, makes me also speak after this manner, whether it be wisely or not. But let us go on, *Dogmapornes*, and make what we can of this unlucky business; I mean, let uncontrollable Fate tumble us further down the Hill, or roll us up again. That which hath happen'd could not have been otherwise, and what is come is not in our power to prevent. Since we have no Freedom to chuse our Actions, it is some comfort that we are not accomptable for what we doe. If that which we aim at be destin'd for us, we shall arrive at it whether we will or no; if it be not, we do but trouble our selves in vain. Since we hope not, why should we despair?

You are startled, Noble friends, added *Philalethes*, at this Mode of Discourse, but it is not unsuitable to his Principles; and you will wonder more at the absurdity of his Actions. I will give you a brief accompt of those Rules
by

by which he pretends to govern his Life, and also tell you the effects which they have produc'd in this poor Kingdom since he put them in Practice. But before I rehearse his Opinions, which are the most hurtful Extravagancies into which Humane Nature can fall, I will let you know how he became capable of such extraordinary Delusion. He hath a good Natural Wit, but that so over-match'd with Pride, that he is like a little Vessel with a vast Sail and no Ballast; for he looks upon himself as one born to govern all the World, and boasts that his Stars whom he acknowledgeth for his Creatours have accomplish'd his Body (for a Soul he doth not believe to be in the Nature of things) with such transcendent Vertues, that he is not unfit to be the Illuminatour of Mankind, and declareth frequently that the Universal World is not only obliged to hear him, but to sit at his Feet with the lowest Reverence, and receive his Doctrines as the indisputable Commands of a Catholick Dictator in Knowledge, and yield Obedience to his Precepts as proceeding from the great Father of all Art. He wonders that the Ignorant Nations do not flock to him, being the Infallible Oracle by whom Nature is at last pleas'd to speak; and doth often say, That though the present rebellious Age doth not perform their duty, yet he makes no doubt but after-times will understand themselves better, and deploring their long Ignorance expunge out of their Souls those Erroneous Principles by which before they misguid'd their Actions, and keep an anniversary Festival as a solemn Commemoration of him the Redeemer of Knowledge. He esteems all Books, Ancient and Modern, except two or three of his own, but Rhapsodies of such insignificant words as Mountebanks deliver upon their Stages; and compares those which read them to the dull Multitude which is abus'd with their impertinent Medicines. He is much displeas'd that the Ancients were born before him, and by way of revenge will sometimes say that Pythagoras, Plato, Aristotle, Hippocrates, Plotin, Simplicius, and the rest of that Rank, are but the Names of doting Fools whom the World hath sillily admir'd; and that Epicurus, and

it may be one more, lived till they began to know something, but not much, which also by the Malice of Time and the Ignorance of latter Ages is almost lost: but that He hath taken the Ashes of buried Knowledge out of their Urns, and to the joy and wonder of men hath made it live again. It is a great part of his ordinary Discourse to reproch the Neotericks; and then he makes use of such a scornful Carriage as if he were switching one of his Lacquais with a Riding-rod, and will protest that those who do not confess that they have learn'd whatsoever they know from him, are proud and ingrateful Dunces; yet sometimes in a better humour he will express a pity for such as do not believe his Opinions, because none can understand his Books but himself. He esteems Schools the Nests of purblind Owls, where nothing is learn'd but Ignorance, and says that the Universities cure the Imperfections of their Disciples after no other manner but as Tinkers mend pots.

It may be you will laugh if I should tell you what he said not long since to one of his Confidants: Nature hath made me her privy-Councillour, and done me the Honour to see her undress'd; a favour bestow'd upon none but my self: She hath led me through all her Territories, and, being not a little proud of my Company, talk'd with me all the way, and resolv'd me all Questions in Natural Philosophy, Divinity, the Doctrine of Manners, and Rules of Civil Government; hath intrusted me with the Key of her Secrets. She hath shewn me the Pillars upon which Truth is founded, and expos'd to my view the essential Connexions of all things. She hath conducted me with a dark Lantern through the Subterranean Labyrinths of this Earthen Globe, and let me see those hidden Floud-gates by which the Sea steals into the under-ground Rivers, as also the back-stairs by which they climb up to the tops of Hills where they make Springs. She hath led me into the entrails of the deepest Mines, and shewn me the great Caldrons where Earth is refin'd by Subterranean Fires. She hath walk'd with me through the greatest Seas, and acquainted me with
the

the whole Nation of Fishes, and leading me round the outward part of the Earth, hath discover'd to me the nature of all things which appear upon the surface of that Globe; hath shewn me the various contextures of different Atoms into several forms of Being, and let me see those strange figures by which the little particles hang together, which other men have not as yet heard named. She hath told me why it was impossible for some things to grow, and how some came to have Sense, and why others are honour'd with Reason, the highest of all Bodily Faculties. After this she carried me through the Air, and acquainted me with all its various Modifications, taught me the doctrine of Vapours by Experiments, let me stand by whilst she gave fire to Thunder, dissolv'd congeal'd Clouds, and squeez'd thick moisture into Rain. Here we sat down upon a Rainbow, and she resolv'd all difficulties that arise from the Nature of Matter; told me what Light is, and how Colours are produc'd, and answer'd all Questions that concern Motion. Then she transported me into the Æthereal Regions, and shew'd me the Motion of every Orb without those Artificial Spheres which ordinary Mortals are fain to use, and that to small purpose. She gave me the proper names of the Stars in a Book, and a Catalogue of their distinct Qualities, by which means I can tell the true nature of every particular Influence. At last she let me see the utmost Wall by which the World is inclos'd.

Here *Bentivolio* making an interruption to the Discourse said smiling; I thought, *Philalethes*, that you would have told us among other things that *Antitheus* was Complement-ed by all the Signs in the Zodiack as he rode through the Heavens upon the back of the stately Ass *Alborach*; and that as he was passing by the Lunar Orb, the Moon, over-joy'd to see this new *Endymion*, crept into his sleeves to embrace him, and went out in two pieces at his Neck; and that he, by the great Skill which Nature had then taught him, soul-dred it together again in requital of so great a Civility. But to be more serious; Pray, good *Philalethes*, acquaint us with some of those deep Mysteries which he pretends to

have learn'd by such a miraculous Method. I know not yet what he hath perform'd, replied *Philaethes*; but he brags that the Civil World was not known till he discover'd it, having descended from the Mountains of Light, and that the Principles of true Policy are no older then his Books; that he hath rectified the Notion of Religion to the unspeakable Benefit of the World; that there is nothing worth Observation in the Mathematicks which is not entirely due to him; that he hath reform'd the whole System of Natural Philosophy, and so perfectly discover'd the Impostures of Ethicks, that he hath prov'd the Doctrine of Vertue and Vice to be a mere Fiction, by a new way of Reasoning which he hath invented; in short, that he hath so advanc'd Mechanical Skill, that the best Artists esteem it their happinesse to become his Apprentices. I beseech you, *Philaethes*, said *Bentivolio*, what hath he reveal'd concerning Divinity?

I can more easily give you an accompt of his words, replied *Philaethes*, then tell you what he would have us believe to be his meaning; for at different times he doth expresse himself in such contrary Language, that it is difficult to suppose that he hath any resolv'd thoughts concerning God. This Great *Phæbus* looks at all his Dictates as Oracles, but they are useles to mankind till some other *Apollo* rise up to unriddle them: However we see Reason enough to imagine that he did not intend men should increase their Faith of a Deity by reading his Books, because he hath written so ambiguously concerning his Nature. One while he says there are no Beings but Bodies, and that *Incorporeall Substance* is a term of Contradiction; which would make us think that he believes no God but the Visible World, and that the Sun, Moon and Stars, Men, Beasts and Trees are the Limbs of his great Body; but that at other times he hath been heard to say that God neither is nor can be a Body: for when they consider that these Expressions jarre so horridly that they are incapable of Reconciliation, they are forc'd rather to conclude that he is in jest when he mentions God, and useth the name Deity by way of scorn, or for fear of the Fate of *Vanninus*.

ninus.

ninus. For when he wrote his Books, he knew well enough that the Religious acknowledgment of a Supreme Power is so deep impress'd in the Minds of men, that if he had talk'd plainly against Almighty God, some of his more Loyal Creatures would have chastis'd the boldness of his Blasphemy after some such Fashion.

Sometimes he says there may possibly be a God, but we are utterly ignorant what he is: that is, that there is something in the World which none can tell what it is; which is God; and that we ought to adore him, that is, doe honour to we know not what. When some much displeas'd with such a dull Assertion have answer'd, That his Attributes are known significations of his Divine Nature, that is, Essential Properties which are manifest by his Works; and urg'd that we have as true a knowledge of God as of any thing else, and behold the Wisdom, Power and Goodness of his Eternal Being reveal'd long since in the Creation of the World, and which do still present themselves to the eyes of men in the Preservation and prudent Government of all Created things: He replies, that the foremention'd Attributes may be given to God, but they do not truly expresse what he is more then the Amorous Sonnets of Extravagant Lovers do give a true Character of their Mistresses Persons, and that the Praises which they import do not more properly belong to God then the Flatteries of Amorous's do to their Idols, whom they extoll for Perfections which were never in them. Since some would be apt to call this Atheistical Impiety, he hath endeavour'd to hide it under the plausible Notion of God's Incomprehensibility; that is, he would have men such Fools as to believe, that because they cannot comprehend the Immense extent of the Divine Nature, therefore they do not apprehend any thing concerning it: as if it were not more easie to find the great Sea then a small River; or as if we could not discern the wide-spread Ocean at all, because we cannot drink it all up with our Eyes.

You will easily suppose, *Bentivolio*, said *Philaethes* continuing his Discourse, that he hath represented Religion as

M m

spring-

springing from base Grounds, who hath given such a miserable account of the Deity which is to be acknowledg'd by it. If he had not been disaffected towards the Divine Nature, he might easily have found many good Reasons to support his Honour in the World. The chief of those which he hath assign'd are these, Ignorance in the Generality of Mankind, the Impotent Fear of Superstitious Fools, the Cunning and Hypocrisie of Princes and Priests, and the Influences of some Stars. Thus he pleaseth himself to imagine that the Ignorance which forceth Mankind to frame strange conjectures for want of acquaintance with Ordinary causes, made them suppose that some Invisible Power created the World; and that seeing the Condition of Mortal men is often oppress'd with Poverty, Disgrace, Sicknes and Captivity, through an impotent fear of such Misfortunes, though they happen by chance, yet either by reason of their own Ignorance, or because they have been told so by others no wiser then themselves, they esteem them Punishments inflicted by an Invisible Power whom they have offended, and to whom out of a slavish pusillanimity they are apt to doe Homage, and appease with Prayers and Sacrifice, that so they may escape Torment. Some have observ'd that in his lucid Intervalls the inbred Notion of a Deity hath forc'd him almost to confess, that there is something in God for which by the Right of his Nature he is to be ador'd; yet he will by no means allow it to be *Beneficence*, which doth naturally infer Gratitude; but, if there be any thing, it is *Power*, by which he is inabled to doe us a Mischief. Thus he would have men to acknowledge God only for such Reasons as the Devils, because they can doe hurt, are ador'd by the Indians in a dreadful Image arm'd with sharp Teeth and crooked Claws. By this Iron yoke the Heathen world was of old kept in subjection to those Cruel Spirits whom the Hebrews properly nam'd *Asmodei*, and the Greeks *Apollyons*, and we, from the Evil which they doe, *Devils*, the power of their mischievous nature commanding fear by hurtful actions.

Men being naturally under the power of the foremention'd

tion'd Principles, he says that cunning Princes, who with the Assistance of covetous Priests both contrive and alter Religion as it best serves their Designs to awe their People into Obedience, endeavour to make them believe that they receiv'd their Laws from God; telling them that when contagious Sickneses, cruel Famine, dreadful Earthquakes, or any other extraordinary Misfortunes happen, it is because God is angry for the neglect of his Rites; teaching them to appease his wrath with expiatory Sacrifices: and when they took notice of obstinate Offenders whom they could not conveniently punish because of their Multitudes, they threatned them with Punishments to be endur'd in the World to come, by which means Melancholick people are affrighted into their Duty.

Besides these Reasons, by which Piety is rather undermin'd then supported, he says that Mankind is piously affected by certain Stars, and that Religion is diversified according to the Variety of Influences which are sent down upon the Earth. He pretends also to know the Complexion of every Star so exactly, that he can declare by what Planet or Conjunction of Stars every distinct Religion is produc'd, and affirms boldly that the Jewish Discipline is from *Saturn*, the Christians Gospel from *Jupiter* and *Mercury*, the Mahumetan Superstition from the *Sun* and *Mars*, the Idolatry of the Pagans from the *Moon* and *Mars*. It is strange that he deriv'd not Heathenism from *Jupiter*, since his name was so famous among them; and that Mahumetanism should not have taken its Pedigree from the *Moon*, which would have symboliz'd with the Turkish Arms, the three Crescents; and that neither of them should have been made to hold of *Venus*, since both are so full of abominable Lusts. However, borrowing a little more caunting Ignorance of the Astrologers, he says that all these Constitutions have been and shall again be afflicted according as there happen any great Conjunctions in those Opposite Triangles which have dominion over their Laws (as for example, *Aries*, *Leo* and *Sagittarius* have over Christianity, *Gemini*, *Libra* and *Aquarius* over Judaism;) and that as one Planet

overcomes another with Reason, Craft, Piety, Cruelty or Lasciviousness, Religions alter and succeed one another, as they have done eternally. These are the unworthy Bases upon which he would place Religion, slighting those noble Pillars upon which it was at first erected, God's Right and our Duty. Any man that believeth the Being of God, and confesseth him to be the Creatour of the World, will easily grant that we are obliged in Justice to worship him, and Ingenuity will constrain him thankfully to acknowledge and humbly to adore his Patron and Benefactour. But as *Antitheus* has stifled the Connate sense of a Deity, which all Nations do confess to be interwoven with the nature of their Souls; so esteeming himself not beholden to God, he suppresseth those great Reasons which make other men Religious, lest he should be judg'd Ingrateful.

It may be you desire, proceeded *Philalethes*, to know by what brave Standard he measures Religion, which he hath disgrac'd with such a mean Original. *Antitheus* taking no notice of the Law of Nature, or the Gospel of our Saviour, assigns no Rule but the Arbitrary Commands of the Civil Magistrate, and esteems that true Religion in every Country which the Governour thereof prescribes, and approves all for true, though one contradict another, and judgeth him Religious who, because he is commanded, worships the Devil; and says it is no sin for men to profess Atheism, if they be requir'd to doe it, or to renounce their Saviour, nay, though it be against their Conscience; and teacheth them to excuse the denial which they make in words by thinking otherwise, and gives them liberty to doe it in their interior Cogitations too, if they will, upon this ground, because, as he says, Mens thoughts are not subject to the Commands of God. Thus he hath represented the Saviour of the World as a Rebel for preaching a Gospel which was not authoriz'd by the Roman Emperour; and hath disparag'd the Apostles as seditious Hereticks, because they perswaded the World not to worship Idols. If any thing can be added to that which I have already related, he hath further demonstrated that small measure of Good will which he hath

to

to Religion by endeavouring to invalidate those Arguments which assure good men that it proceeded from God, the chief of which are *Miracles* and *Prophecy*. *Miracles* are Divine Works transcending all ordinary Power of Nature, by which God hath given Testimony to the Doctrine of his Messengers. These he calls only unusual Accidents of Nature, which Ignorant people wonder at; but which Wise men look upon as no great Matters, because they understand their Causes, and because Impostors doe such things by a dexterous application of Natural Causes, or make weak people believe so by rare casts of Legerdemain. He says also that if some things be so strange that they seem to transcend all Power of Nature and all Art of Magicians, yet he which performs these rare Operations is not to be credited unless the Civil Magistrate declare that the Works are Miracles, and that the Person is come from God. By which Argument the World was not obliged to believe in our Saviour, though they saw him cloth'd with Divine Power, commanding the Winds, making raging Seas obedient to his Word, subduing Devils, healing all sorts of Diseases without any natural Medicines, triumphing over Death, both by raising some to life out of their Graves, and rising himself after he had been buried three days, in a word, exercising an absolute Authority upon universal Nature; because *Tiberius* and his *Procurators* did not make his Miracles authentick with their Civil Sanction.

He is so willing to vilifie these great Operations, as Tricks invented by Covetous Artists to get Riches and Honour, that he will affirm those strange Prodigies which appear sometimes in the Air, to be either Visions only reported by Princes to have been seen, to amuse their People, or else that they are represented in the Air by Glasses. He says that the Armies which seem to skirmish in the Air are only Images of Souldiers at Land or Sea reflected from one cloud to another, and multiplied as shadows are ordinarily by divers Looking-glasses; and when no Armies are near the places where these Apparitions are seen, he says they are brought from remote parts by strong Winds

times he fancies that men form these Shapes upon thick Vapours which swim in the Air by the power of Imagination, as women make marks upon the Embryo's in their Womb; or else that the Celestial Intelligences which move the Orbs imprint those shapes in their own Bodies, which are extended much like to Skins of Parchment, and in these men seem to foresee future Events by painted Schemes. Thus he makes Miracles things of no greater wonder than an *Ignis Fatuus*, and Ignorant Superstition the only Reason of that Faith which is produc'd by them.

Prophecy in his Opinion is no better Assurance: for he esteems Prophetick Visions only as Dreams of phrenetick men, that thought they convers'd with Angels when they talk'd only with their own Shadows; and says, that God's speaking to them in Dreams is no more but that they dream'd that God spoke to them. Because sometimes things seem to be foretold, he ascribes the power of Prediction to prophetick Vapours which some parts of the earth exhale in some certain seasons, and that those Inspirations enabled the Ministers of *Apollo* to give Oracles at *Delphos*, and forc'd the *Pythian* Girls to sing ecstasick Verses.

These being the chief Reasons which we have to believe what God hath said, and to doe what he hath commanded; you may easily suppose that he esteems the Primitive Martyrs Egregious Fools, and their Noble Deaths only effects of potent Imagination, which they suffered either through a great desire of Honour, or were forc'd to it by the strength of Hypochondriack Humours, and that except the Applause of their Sect they perish'd as trivially as a wild Indian, who will die rather than not Worship his Pagod. Thus that Passive Obedience, which for many Ages was perform'd with so much humble submission, that it was manifest to all beholders to be no obstinate Humour, and by such vast multitudes, that it prov'd it self to be no Rebellious Design when they could not comply with unlawful Commands, which was the ancient Glory of Christianity, and made it flourish under the most sharp persecutions, by him disparag'd as at the best but an Honest Foole-
You

You will not wonder at all, if after all this he expound any great point of Faith into a Trifle. The Resurrection he esteems only a Recovery from some Apoplectical Distemper; to raise a man from the Dead is only to awaken him out of a Lethargical sleep, or to cure one that is sick of an Epilepsie. The Apparitions of men that have been buried, as he says, are only some Vapours extracted out of their Graves by the Stars, which represent the shapes which they had when they were alive: The potent Stars collecting it seems Vapours out of their cloths too; for they appear many times in the same Habit which they us'd to wear. But it is easie for him to swallow such small matters, who esteems Angels in general but Phantasms or wild Imaginations of sick Brains, and by Good Angels would have us to understand nothing but our Friends, such as are of our Opinion, observe our Humour, or applaud what we say: So an Archangel is a Parasite, or a Carrier which brings good news in a Letter. Departed Souls he interprets Shadows, that is, such as fall from our Bodies when we walk in the Sun; and says that the Anguish which is call'd Remorse of Conscience is inflicted by those, and that they are the most proper Ministers of that punishment, because they must needs be conscious to all our Mis-doings, having accompanied us in all places. Devils he reputes either Fictions of terrified Souls, which hurt only such as make them by their own Fears; or else Wicked men, that is, such as are not of our Mind; and sometimes any thing which hurts us, as Diseases. Sometime he says he could be more content to believe that there are Angels in the received sense, but that the Assertours of that Doctrine do not allow Angelleffes. He doth not value Eternal Blessedness, esteeming the Beatifick Vision an unintelligible Notion; and instead of a clearer knowledge of God, and all things accompanied with an incomparable Joy, he says the Kingdom of Heaven signifies only a state of Civil Government, like to that which the Jews had before they made *Saul* their King. He tells us that the Souls of Good men do not ascend into Heaven or enjoy any knowledge, but die with the Body, but that they

shall rise again, and then be as *Adam* was before he sinn'd. He understands by the pains of Hell, that Wicked men shall die as others do, and lie without any sense in the Grave till the day of Judgment, and when they rise again shall be tormented by seeing themselves more unhappy then others, that is, they shall be forc'd to eat, drink, marry and beget Children, as they did before, and then die again.

Here *Philalethes* made a pause, and begg'd pardon for the Length of his Narration in these words: I am afraid, *Bentivolio* and *Amyntor*, that I have wearied you both with a prolix Story of *Antitheus*'s his Theology; but as I hope that Obedience to your Commands will serve for an Excuse of my offence, so I make no doubt but that though the matter of my Discourse hath been displeasing, because it gives notice of a Wicked Desire; yet it is the less considerable, because that which is design'd is impossible. For though the Engine which I have describ'd be fram'd with an Intention to throw Religion off the Hinges; yet it is no more able to doe it, then to pull Humane Nature up by the Roots.

You might have spar'd this excuse, *Philalethes*, said *Bentivolio*, but that you can omit nothing in your Conversation which you judge Civil; but if your own Weariness be not the true meaning of your Complement, we desire to be acquainted with some few of those Principles by which *Antitheus* pretends to have glorified Natural Philosophy. It is but a small labour, answer'd *Philalethes*, and if it were greater I should willingly undertake it at your Command. *Antitheus*, to make the foremention'd Engine more strong, hath fortified it with some assistances which he pretends to have receiv'd from Natural Philosophy, though indeed they are only a few false Opinions which he had bestow'd upon it in hope to borrow them as he should have occasion to use them; that is, to pervert Philosophy to serve his Design against Theology: turning the sound Principles of sober Discourses into bold Paradoxes, and fitting extravagant Fancies, which are apt to take with vain Souls, not only to oppose true Notions, but to lay Foundations of Atheism in his Disciples minds; at once endeavouring to supplant
true

true Reason in those whom he teacheth to misunderstand Nature, and to disserve God's Interest with such as know not the difference between Jargon and Philosophy. One of his Fundamental Notions is, That the World was made by a fortuitous concurrence of stragling Atoms, or, in plainer Terms, that it is Eternal, and was always such as it is now, or not much unlike to it; the common Principles of all things which did eternally exist of themselves, being often shuffled into several Forms by a continued succession of various Motions. By which Artifice all Dependence upon a Deity is rejected, and the World instructed to acknowledge no first Cause. For he was afraid that if he should confess that the World was not Eternal, he would also be forc'd to acknowledge that the Supreme Deity determin'd it to begin at his pleasure. The World thus constituted he calls Nature, and sometimes dignifies it with the Name of God; not meaning that Omnipotent Wisdom, which being distinguish'd from all created Beings derives from himself to them what they are in their particular kinds; but the Nature of things connex'd by several Links of Essence which make the World to be what it is: which is but a more dull Expression of the Doctrine of Atoms, and depends upon the Ignorance of this Truth, that Nature is God's Work, that is, the Method of Divine Art plac'd in the Essences of things, by which they are led orderly to their particular Ends, and so is only the effect of his All-powerful Goodness, or the proper Nature which he hath bestow'd upon every thing.

He looks upon Incorporeal substances (as I told you before) as things to be hiss'd out of the consideration of Philosophers; and in correspondence with that brave supposition asserts, That the Soul is nothing distinct from the Body, but only a few Atoms put together by chance in a certain Order; and that Death is a dissolution of that Contexture, and a Resolution of the Soul into small particles of fine Dust. But because of some who have diligently consider'd those rare Operations in which Humane Nature doth manifest it self to be some better thing, he says that all those

Acts are capable of explication by Corporeal Motion. He affirms Sense to be nothing but the local Motion of certain parts in the Body, and that Motion, and Sensation which is the Perception of Motion, are both one; that is, a Bell hears it self sound. He defines Reason to be only a Motion of the exterior Organs of the Body caused by an Impression of the Object, and propagated by a succession of Agitations to the inward parts; that is, the In-side of a Base-viol is made to understand Musick by him that draws a Bow over the strings which are fastned upon the Out-side, and is a Living creature all the while it is play'd upon: poor Musicians never dreaming that they have such a power bestow'd upon them, that their Instruments understand Musick as well as they; and not believing that the Trees or Stones did ever dance after any Harper, though some Poets have said so. Thus as he would have the Constitution of the World understood without a God, so he would have all the Phænomena of Humane Nature explain'd without a Soul, that so Men may be free, if they please, to live like brute Beasts, to whom by his Argument they are not Superiour. The best notion which he can bestow upon the Soul is but a Vivacious Habit of Body, or the local Motion of some particles, and the Beasts have that; and Life possibly is an Harmonical Wind, such as is convey'd by Bellows through the Pipes of Organs, whom we may suppose to live as long as they breathe. Discourse is nothing with him but Motion with Reaction, of which a Lute-string is equally capable with any Man. He obliterates all Connate Idea's of God by which Excellent persons think themselves inabled to converse with the Divine Nature, as the Eye being replenish'd with a Crystalline Humour is made capable of seeing the Sun. Thus Men are represented as no more fitted for Religion then Beasts. But as his Doctrine raiseth Wood and Stones to the same pitch of Sense with Humane Nature, it is but a small matter for him to depress it to the same Level with Beasts, either in Excellency of Knowledge or Capacity of Religion. It is consequent to this That the Soul is Mortal: How should it be otherwise, being

being but Motion? when that ceaseth, it dies. And considering that many believe otherwise, he adds, that the Immortality of separate Souls is only a Window open'd into the dark Region of Eternal Torments by such as have been fool'd with the Demonology of the Greeks.

I perceive you are cloy'd with his Natural Philosophy, and therefore I will set no more of it before you, but give you a taste of his Ethicks. But doth he acknowledge any such thing as Vertue? said *Bentivolio*. You may well make a Question of that, replied *Philalethes*, by what I have reported; but I will tell you what he says, and then you may judge. He asserts that in the Natural state of Humanity all things are indifferent, that nothing is absolutely Good or Evil, and that no common Rule of Good and Evil can be taken from the nature of the Objects themselves; but all things are to be measur'd by mens Appetites, which have the only Power to make whatsoever pleaseth them Good. He supposes men in the state of Nature to be a company of Licentious People stragling up and down the surface of the Earth without any Law, obnoxious to no Authority, incapable of Sin, both because there are no Eternal Rules of Good and Evil, of which the best Philosophers have believed the Law of Nature written upon our Hearts to be a Transcript, and because no positive Commands were given to them; for from whom should they receive them who were their own Lords? He says that the World had never been troubled with those useless Notions of Vertue and Vice, but that some proud Ignoramus introduc'd them upon an arrogant Supposition that men have Liberty of Will, that is, a free Principle of Action; whenas by his words all the Freedom that they have is, that they do not see that they have none; mens Wills being, like other things, extrinsically determin'd: Hence he infers that either there is no Sin, or that God is the Author of it, who doth not only help us to Act, but force us to Will; teaching the vilest Persons to excuse their worst Actions by accusing those causes which with irresistible force necessitate them to operate as they do. Thus Deliberation is rendred as a great Foolery,

and a Horse made as capable of Honesty as a Man, and a Stone as either of them. Conscience, which the Good men of all Ages have ever rever'd as an in-dwelling God, is despis'd by him as an Idol made by false Imagination. Blame is reckon'd but a signification of Displeasure, not the Imputation of a Fault. His new Gospel hath abolisht ingenuous Shame, and says that those whom we call our first Parents had no troublesome resentment of their Eating the Forbidden Fruit as a Crime, but express'd a little Anger against God for not making them with their Cloths on: as if they had been blind, and did not see their skins before they broke their Creator's Orders; or had no reason to blush when through an ingrateful Carelesness they develt themselves of the Innocence with which he indu'd them, by doing what he had prohibited. Thus he hath exterminated Sorrow for unworthy Actions, which in sinners begins the Practice of Repentance; and made humble Prayers, by which all the World doth express a Dependance upon God, as impertinent as if we should make an Oration to the Sun to day to perswade it to rise to morrow. It's true, sometimes he makes bold with his own Doctrines, and frets at cross Accidents, and says that by reason of great Prudence one man is fitter to give Advice then another, and admits of the Distinction which is made between Counsels and Commands, with many other such like pronuntiations; which being mingled with his assertion of the extrinsecal Pre-determination of all Actions and Events, are Arguments against the Liberty of the Will, compos'd much after the manner of those Horns which *Mahomet* saw upon the heads of some of his Monster-Angels, which, as he says, were made of Snow and Fire.

Mens particular Natures being thus represented, you will expect that he should appoint strange Rules to govern them when they are joyn'd in Society. They would be excellent, if they were proportionable to that great Conceit which he hath of his own Ability in this kind: for before his time, he saith, the Doctrine of Civil Government was unknown; and that his Prescriptions are far above any
Com-

Comparison with what hath been deliver'd by the best Legislators in the World, in that the better sorts of Beasts have a more prudent Politie then Men, and could promulgate better Laws if they would please to speak in such a language as we understand. But some which have consider'd his new Modell affirm it to be only a fictitious supposal of a state of Humanity that never was or will be, and that his several Dictates are useless Consequences drawn from false Principles, and perversly applied to the Condition of Mankind, which doth not only reject them as impertinent, but abhor them as mischievous to the Nature and Happiness of Men. Some of his Orders suppose men to be *Autochthones*, Intelligent Mushromes, or else Pre-Adamites born before the Moon upon some *Arcadian Hill*; others are fitted well enough for the Serpentine Brood of *Cadmus*, or for a barbarous multitude of Men degenerated into Beasts: but they agree not with the nobler state of Mankind, which by the prudent appointment of our great Creatour is derived from our Common Parents *Adam* and *Eve*, whose state was never Anarchical, for their Creator was their King; neither were they at any time without Law, for they came not into the World till God had fix'd the Principles of Reason and the Roots of Love in their Natures, and oblig'd them by bringing them into Being to observe the Laws which he had written upon their Hearts. Their Liberty was not unlimited, for these Laws bounded it; neither could their condition be a state of War, unless they should fight against themselves: for by an universal Law well known to them all they were oblig'd to love their Neighbours as themselves. They have deserv'd all Commendations who, writing upon this Subject, have not only reduc'd the Civil state of men to right Principles, but represented a better to mens consideration then was yet ever seen but in Books; that so the World might meliorate it self by the just imitation of a noble Example: But *Antitheus* hath so far encourag'd the World to Degenerate, that he hath made the Nature of Men worse in his picture then ever it was in it self. For he hath presented the first state

of Rational Beings as a War of all men against all men; that is, a Commonwealth wherein every man is his Neighbour's Enemy, and in which every one may justly doe what he will; where the use of Force and Fraud is lawful; where every man having a Right to every thing may get Possession of it as he can, by enslaving or destroying not only what doth hurt him, but also that which he imagines able to annoy him; every man's Appetite being the Rule of what he may desire, and his own Apprehension the sole Judge of the best Means to attain his Ends. He affirms sometimes, and it is correspondent to the foremention'd Principles, that *Cain* did no wrong to *Abel*, since he only took out of the way one that was offensive to him; and as it was no Injustice to kill his Brother, so it was but Wisdom to tempt him into the Field that he might have an opportunity fit for his purpose. *Antitheus* thinks it was no just Reason to move him not to doe it to his Brother because he would not have had his Brother done it to him; and that *Cain* was punish'd by God unjustly, since he had done nothing but what he could justifie by the Law of his Nature, being to give no accompt of his Brother, no not to God, since he was not his Keeper. He flights the Foundation of Happiness which God had laid in Civil Society, pretending that Reason and Love will not hinder men from doing harm to others. But then he should have put some better Principles then what we have yet seen, for Fear and Hatred will not doe it; and if he thinks that they are the only means of Self-preservation, it is a weak thought: For though Reason and Love did require men to doe only good to others, yet they did not forbid them to defend themselves against such as should transgress the just bounds of Common Good. But his own Reasons are good enough for him, who supposeth neither *Abel* to have been *Cain*'s Brother, nor *Adam*, to have been their Common Father; and so excuseth *Cain* from any Obligation to Fraternal Love, and makes him unaccomptable to *Adam*, though he depriv'd him of a Son without his leave. By this you may perceive that his Doctrine is not agreeable with the first state of Nature, but only

only a false Imagination of his own, and useful nowhere except the barbarous Regions of *Cyclopa*.

Antitheus having bountifully allow'd this strange Liberty to Men in the state of Nature, hath taken what care he can to assure it to them in all states, and let them know that it is incapable of receiving prejudice from any thing, not excluding those limitations which they themselves shall set to it by voluntary Promises; declaring to them that they are not bound to keep any Covenants made in the state of Nature: and hath added, that no Promises are at any time to be thought inviolable for any Reasons taken from the nature of Honesty, which make them sacred Bonds, since Words are but Wind; but that men ought to perform what they have said for fear of Evil Consequences which may happen upon the breach of their Promises. Men in his Opinion either not being under the force of a Divine Law; or that continuing no longer in force to oblige men to their Duty, then till they have opportunity to neglect it without Danger from their Neighbours.

These are his Sentiments concerning those mutual Duties which Men owe to one another in general: what his Opinions are concerning them as they are under Government, you shall soon know whilst I tell you what Power he assigns to the Magistrate, how he determines the People's Right, and how he takes from them both what he had formerly allow'd to them by cross Grants. He hath gratified the Supreme Magistrate with a Power of Creating Good and Evil, and pronounc'd that his Absolute Will is Divine and Humane Law, and would have his People to believe every thing to be Just which he Commands, and that whatsoever he forbids is for that Reason Evil, and that no Laws made by him can be unjust: That Subjects have no Propriety in whatsoever they possess, and hold their Lives merely at the Will of their Prince, who without doing any injustice may take away the Life or confiscate the Estate of his most innocent Subject; and that all things are his in such an unlimited sense, that if he please he may justly give away or sell the Sovereign Power. Having consider'd

that the Vulgar, which are almost all the World, are easily taken with specious Pretences, he exhorts Princes to learn the Art of Dissimulation, and to esteem it a most necessary part of Royal Accomplishment to be able to Counterfeit all plausible Vertues, especially Piety; that is, prostitute the sacred Notion of a Deity to Worldly Interest: and remembering that so long as men continue Bad, as they do yet, to be truly Good will sometimes prove dangerous; he says they ought to know also how to make a profitable Use of being not Good, though they seem so at all other times: and because it is accounted a Point of Honour in a Prince to verify his Word, he adviseth him, when it is his Interest to break his Promises, to colour the Action with pretences of Urgent Reasons, that the Common people may think he was necessitated to violate his Faith.

At other times reflecting upon that boundless Power which he had bestow'd upon Princes, and fearing that the People would think him guilty of Adulation, and say that he had misinform'd Princes in point of their Right to gratifie their Ambition, he hath made a Compensation for his Error by granting unreasonable Allowances to Subjects: For, to make the Possession of Royal Power insecure in Princes hands, he hath given the People leave when they can to take it from them; and when they are put to suffer Wounds or Death, though never so justly, he hath authoriz'd them to resist: and lest they should doubt that they are obliged to the contrary, he hath told them that Pacts made in the condition of Nature do not bind; that is, Subjects when they can may absolve themselves from those Oaths by which they have sworn Fealty to the Sovereign Power; and that in all Cases the longest Sword is the true Measure of Right, and the strongest Arm the only Infalible Judge of Wrong.

But I will trouble you no longer, added *Philalethes*, with the repetition of such Doctrines by which the state of Reasonable Nature is mis-represented and Men unhappily directed, and which would quickly destroy all that Felicity which depends upon Civil Policy, if they were entertain'd
in

in the World. Here *Philalethes* ended his Discourse; and as *Bentivolio* was about to make an Apology for having put him to so much trouble, and to give him thanks that for his and *Amyntor's* Satisfaction he was willing to spend so much time in the Report of such unacceptable Matters; one of *Philalethes's* servants whom he had sent to *Polistherion* was return'd, and came into the Room to give him notice how things went there. Ha! *Kalodulus*, said *Philalethes*, I have expected you these two dayes; but it seems your entertainment was so good in *Polistherion*, that you could not get away suddenly. *Polistherion* is at this time such an undesirable place, replied his Servant, that if it had not been in Obedience to your Commands, I would not have stay'd there one day. I gave thanks to God a hundred times as I was upon my way home, that you were banish'd from such a forlorn City, which I can compare to nothing but Hell. You dwell in Heaven here, Dear Master, and do singly enjoy that Happiness which for any thing that I could discern is not to be found in all *Polistherion*. I met nothing but Discontent wheresoever I came: the Streets are fill'd with Cries, the Houses echo Complaints, the Exchange is spoil'd with Fraud, the Courts are become a prey to Injustice. All Relations have abandon'd those Vertues upon which their mutual Happiness was founded. Fathers have given up all Studies but their Pleasures, and their Children imitate them. What Errours the Women commit I dare not say, but they defend them by the Examples which they receive from Men. Friends undermine each others Interests, and yet complain against one another. Fidelity is grown so rare, that Masters are insecure as to their Domestick Servants, and men have as many Adversaries as Neighbours. In short, they live after such a fashion as if Wickedness were licens'd amongst them; but I believe that they will soon grow weary of this false Liberty, and be glad to return to their former state. For Unhappiness seems to have made a perfect Conquest of *Polistherion*, and having broken those Holy Links of Justice and Love by which Prosperity is fastened to Humane Society, doth make them drag one

another with chains of Oppression to suffer the torments of Disorder which they mutually inflict upon those whom they should love and serve.

I will only trouble you further with the hearing of one or two strange Accidents which happen'd whilst I was in *Polistherion*. I came one Evening (for I durst not be seen in the Day-time, being known to belong to you) where a multitude of People were gathered together; and staying to enquire the Cause, I perceiv'd that a Child was unmercifully expos'd in the Street, and that the Dogs had kill'd it and eaten half of it. The Mother being discover'd to be the Author of this Cruelty, the Father, not a little displeas'd with what was done, was going to have kill'd her, but was interrupted by the coming of a Judge who was returning from the Castle of *Antitheus* to his own House. He complain'd to this Judge of the barbarous Fact committed by his Wife, and demanded Justice against her. The Judge ask'd if his Wife was the Child's Mother; and the Father answering, Yes, Then, said the Judge, she hath only kill'd her own: but that you have any reason to complain as a Father is uncertain, and you do only believe it because formerly she told you so; but this is plain, that by the Right of Nature the Dominion over the Infant did belong first to her, because she had it first in her Power: and as to the Child he determin'd, that it was mere Courtesie that she did not kill it sooner, and so went away.

My other story is of a Servant who kill'd his Master, call'd *Streblodespotes*, who had possess'd his mind with large opinions concerning the extent of his own Authority, and would often say that a Master could doe no Wrong to his Servants, because they are suppos'd by the Nature of their Condition to have subjected their Wills to their Masters Commands without Reserve. The frequent Repetition of such Speeches induc'd one of his Servants, who presum'd to understand his Master's Power better then he himself did, to dispute with one of his fellow-servants concerning the Unlimitedness of Magisterial Authority, and to urge against it that no Master could justly claim such an absolute Command;

mand; but that if he requir'd of his Servant any thing which was inconsistent with his Obedience to God or Allegiance to his Prince, he might think himself greatly wrong'd, and ought not to doe what was commanded, and yet have a sufficient Warrant for his Disobedience. *Streblodespotes* being acquainted with this Discourse resolved to kill his Servant; but he understanding his Master's purpose by one whom he had spoken to for his assistance in the Execution of it, ran away to prevent his Danger. One *Cacodulus*, another of his Men, who had as extravagant Principles for a Servant as *Streblodespotes* had for a Master, did not only justify the Prudence of his Fellow-servant that was gone, but protested, if it had been his Case, he would have stay'd and taken another course. How do you prove that to be lawful? said one of *Streblodespotes* his slaves which stood by. Thus, answer'd *Cacodulus*; We were taken Captives, and because our Master might have kill'd us if he had pleas'd, we promis'd to serve him whilst we liv'd if he would not put us to death: But since he hath entertain'd us he both makes us perform very hard service, and sometimes puts us in Chains; and therefore I suppose we are free from any Obligation to our Promise. I think so too, said the other slave; and since we have no hopes of Freedom till our Master be dead, let us redeem our selves with his Life. Both agreeing in this Resolution, they watch'd a fit Opportunity, and kill'd him. Some, which saw what was done, endeavour'd to apprehend them; they did what they could to defend themselves. Whilst the Contest lasted, a Captain of a Galley happen'd to come by who was a friend to *Streblodespotes*, and having demanded of the slaves a Reason of their Action, one of them replied, Our Master was infinitely severe in his Commands, and said he could doe us no wrong what tasks soever he set us, or what Punishments soever he inflicted, because his Dominion over us was gain'd after the same manner by which Men subdue Beasts; and we thought we might, as soon as we could, regain our Liberty, Right according to his own Law depending merely upon greater Strength. It may be so, said the Captain;

and since I have more Power then you, I will take punishment of you for the Death of my friend ; and immediately commanded his Servants to kill them.

Here *Philalethes* interrupting his Servant, and turning to *Bentivolio* and *Amyntor*, said, I did easily foresee that such as these or worse Mischiefs would soon happen under the forlorn Government of *Antitheus* ; and ask'd his Servant, if he did not see *Antitheus*. Only once as he pass'd by in a Coach I saw him through the Glass of my Chamber-Window, replied his Servant ; for he doth seldom go abroad, and never without a very strong Guard, alwayes fearing lest some of *Alethion's* friends should stab him. *Philalethes* ask'd him how he was reported to spend his time. He answer'd, Much after that manner which *Sardanapalus* us'd in *Ninive*. Who are his usual Companions ? said *Philalethes*. As I was inform'd I will acquaint you, replied his Servant, for I durst not venture into the Castle. He hath made *Pasenantius* and *Antholkes* his Principal Secretaries, *Dogmapornes* is his Favorite, *Panthnetus* is the Steward of his House, *Philedones* his Treasurer, *Asynetus* his Chief Justice, *Autautus* is the Captain of his Guard, and his Brother *Proselenus* is his Lieutenant : *Psychopannyx*, *Saprobius*, and *Udemellon* are of his Bed-chamber : *Medenarete* is his Minion, *Astromantis* with his inseparable Companion *Thaumaturgus* are his Physicians ; *Scepticus*, *Hypsagoras* and *Antigraphus* are generall Buffoons to them all. I hear also that one *Hieromimus* lately come to town hopes, by the Intercession of *Hypsagoras*, to be entertain'd by *Antitheus*, and that *Anopheles* doth much favour him. *Gastri-margus*, *Cantharus* and *Aphrodisius* are all preferr'd by *Philedones*. This is all that I could learn in *Polistherion*. *Philalethes* said nothing, only shak'd his head, and bade his servant withdraw. When he was gone, *Bentivolio* desired *Philalethes* that besides his pardon for their former troublesomeness, he would please to oblige himself and *Amyntor* with a short Character of the foremention'd Persons, adding, that upon the hearing of their odde Names he could not but imagine that they were observable for some singular Qualities.

I shall willingly doe it, said *Philalethes*. *Pasenantius* is a man
of

of a most perverse Disposition, and so is *Antholkes*: they both take a great delight in contradicting what others assert, and think nothing well said or done but by *Antitheus* and themselves: they are very agreeable to his Humour, because they have a rare faculty in minting new Words and Phrases, of which *Antitheus* makes no small use; for by expunging all known Terms, he hopes to extinguish all receiv'd Opinions, and to introduce his new Philosophy into the World. But his Expectations have a very weak Foundation; for it is observ'd that after he hath taken much pains to divulge some hidden Mystery in strange Sentences, he hath been found only to have wrapp'd up a Falshood in unusual Terms, or to have obscur'd some common Notion which every Novice understood as soon as he had enter'd the first confines of Study, and could have express'd in better Words. Shall I give you a taste of his Variations by which he hath advanc'd a Philosophical Ignorance? For God, he hath put Nature; for Providence, Chance; for Creation, Eternal Vicissitude; for Prescience, Fate; for Liberty, Omnipotence; for Contingency, Necessity; for Possible, Future; for History, Mystery; for Cruelty, Justice; for Discourse, Contradiction; for Philosopher, Dictator; for Hypocrisie, Wisdom; for Religion, Mockery; for Theology, Atheism.

Of *Dogmapornes* you have heard something already, and of his Unworthy Opinions concerning the Divine Providence, in the story of *Aproneus*: he hath many more of the same nature, for which, as being very fit to be entertain'd in Brothel-Houses, but worthy to be banish'd from all Civil Societies, because they send down a mischievous influence upon Humane Life, he was call'd *Dogmapornes*. I have often fancied that his Countenance doth very much resemble the Air of the rebellious Giants, and that he is much of that Disposition which did so corrupt the Manners of the old World, that Almighty God was provok'd to destroy them with a Deluge. If ever Apostate Angels begot Children upon Lascivious Women, he may well be thought to have come of that Race.

Autantus would have us believe that the World made it,

R r

self

self, or at least did of it self Eternally. exist in loose Atoms, and that after many wild encounters the jumbled particles, as if they were playing at the ancient sport of Oscillation, did at last luckily throw themselves into that infinite number of rare figures of which this World consists. *Proseleus* is of the same opinion, and is usually very troublesome to the Company where he happens to be, with strange stories of Men whom he affirms to have been fifty thousand years older then the Moon; and hath fram'd many fabulous Tales of *Eve's* Great Grand-mother, whose Father, as he says, was call'd *Præadamita*. He affirms also, almost in the same words with the Atheist of *Florence*, that we should have certainly known the Customs and Accidents of the former World, but that a great Deluge happen'd in *Adam's* time, by which all the Records of the foregoing Ages were destroy'd, and no Persons preserv'd but *Adam* and his Wife, two Mountainous Shepherds, and that *Adam*, to gain the Glory of being reputed the first Father of a new World (a strange Ambition to seize upon the thoughts of a poor Shepherd) agreed with his Wife to conceal the knowledge of that which was destroy'd from their Children: by which means it came to pass, as he guesses, that we have only the notice of about five or six thousand years time; but supposes that *Adam's* Posterity did find some Remembrances of another State, yet, to support the Honour of their Family, reckon'd them but Fabulous Devices made by some of their Predecessours.

Philedones is one wholly devoted to a Voluptuous Life, of which he hath made choice as his only Happiness, as he saith, merely in Imitation of the Exemplary Vertues of the Epicurean Gods, who rejecting the troublesome Cares of this lower World, doe nothing but feast themselves in Heaven. He was inclin'd to Sensuality by his Natural Complexion; but when he doubted a Man was made for more noble purposes then those of which a Swine is capable, he was confirm'd in his way by two of his Companions, *Panthnetus* and *Udemellon*, who made him believe that Men have no Souls, but that as they are born and grow like Beasts,

Beasts, so they wax old and die as they do, and are not accountable in another World for what they doe in this. When he put this scruple to them, But what if the Soul should be Immortal? You need not fear that, said they; for if Souls, supposing that there are such things, did not perish with their Bodies, they would be so thick crowded together in the other World, that some of them would have been glad of the Errand to come and tell Atheists of their Errour, and reprove them for speaking against their Existence. With such foolish Arguments they have perswaded poor *Philedones* to believe that all Felicity is in Pleasure, and that only to be measur'd by the Belly; and with the help of *Gastrimargus*, *Cantharus* and *Aphrodisius*, whom he hath made Purveyours for his inordinate Appetites, he is so improv'd in Luxury, that he will not eat without a Deaths-Head hung over the Table, nor drink but in a *Priapus*, and will have none to present his *Ambrosia* but a *Ganymede*. He repents of nothing but the Time which when he was young he lost in serious Studies; and to signify to the World that he is a real Convert, he hath declar'd that he will have no Remembrance after Death, but a Monument made after the fashion of that Statue which *Sardanapalus* had at *Anchiala*, and this Epitaph upon his Tomb, HERE LIES ALL PHILEDONES.

Psychopannyx creates his Companions some disturbance, for he contends that the Soul is a substance distinct from the Body, and shall awake again, though it sleep a while in the state of Separation, being not able to live out of the Body: but because he was in some doubt whether the Soul, having snor'd many hundreds or thousands of years without so much as any Dream of Life or Sense, will not afterwards be unable to know it self again, they were content to take him into their Company as an Honest Heretick: but of late *Udemellon* hath made him much more acceptable, for, as the only way to make him hope to escape the Punishment of a Wicked Life, he hath perswaded him to be of his Opinion, That there is no Judgment to come, and that the Resurrection is a mere Fable.

Asynetus is one whose part in this Infernal Tragedy is, with a scurrilous boldness to traduce the notion of Conscience; and he hath acted it so to the Life, that those which have seen him have imagin'd that he hath often stab'd that tender part of his Soul: But some that know his Constitution say, that such a callous Matter is grown round about his heart, that no Dagger will pierce it. He doth teach Men to take off the sense of Sin by committing it often; that is, to contract an Habitual Impenitency by a frequent Repetition of Wicked Actions, and to rattle the Native Modesty of their Souls, by adding greater Crimes to smaller Sins: herein following the damn'd Example of those Traitors who make it their Excuse for committing the highest Villanies, that they have already done such as can be defended by no other Means. He hath utterly spoil'd a young Gentleman call'd *Saprobins*, whom he hath made a miserable Spectacle of a Vicious Life; Sin hath done its utmost upon him, having now left him nothing but a despairing Soul in a putrid Body. I look at him as irrecoverably lost, because he is mortified to all sense of Ingenuous Principles; by which means he hath broken off from himself those Handles by which God doth take hold of us, and seems to have murder'd those friendly Guardians which God hath appointed to reduce such as think to free themselves from their Obedience by a rebellious Flight.

Medenarete is a She-Philosopher, and so in many respects acceptable to *Antitheus*. Her Opinions are very conformable to *Saprobins* his Practices: She esteems Vertue nothing but Words, Laws the Opinions of Men in Power; She denies that there are any Eternal Rules of Righteousness, which took their Original only from God, or that there are any Indispensable Principles of Good and Evil, or that God hath written any Laws upon Humane Nature in any other sense, but that Vertue and Vice are determinable by the Customs of divers Countries, and Holy Rules variable according to different Fancies of several Ages or Persons: That Religious Constitutions are only founded in the Wills of Princes, and Piety supported by the Credulity of the Ignorant

norant Vulgar, and the Obedience of such as are forc'd to doe what they are commanded. She doth boldly affirm that it is only a Rustick Bashfulness, or else a Cowardly Fear, that hinders Men and Women from saying or doing any thing when they are out of the reach of the Law; and that what is abhorr'd by all the World as most Evil, would become Good if it pleas'd those who have Authority to determine so; and that what is generally embrac'd as naturally Good because it agrees with the Common Principles of all Mankind, would become Evil, and ought to be reject-ed as Wicked, if the Laws of Men did appoint so. This is that brave *Medenarete* with whom *Antitheus* is infinitely inamour'd.

What *Astromantis* is you may partly guesse by those wild Notions of Fantastical Astrology, of which you have heard something in the Prince's Discourse with *Diaporon*. His Custom is to tell strange Stories, and to pretend an extraordinary Ability to doe great Matters by reason of his peculiar acquaintance with the Stars; which he esteems the principal Ability of a Physician, and absolutely necessary to one that hopes to be successful. *Thaumaturgus* is a Jack-pudding to the Mountebank, and goes along in his Company much-what with the same Grace that the Monkey doth with the Bears. I will not trouble you with any longer Description of him, you will quickly hear of him in *Polistherion*. *Anopheles* is an intimate friend of *Astromantis*: he is wholly taken up with making of Talismans, i. e. useless Images imboss'd or engraven in Stone, Wood or Metall, under certain Constellations, made to represent some Celestial Planet or Conjunction of Stars; that is, bearing the Figure of those living Creatures which are describ'd in the Heavens, and especially in the *Zodiack*, which hath its name from them. These being thus compos'd, as he saith, receive a Power from above; for the Stars being much taken with the Resemblance of their Figures, send down potent Influences upon those small pieces of Stone, Wood or Metall, which they not only retain themselves, but are also able to impart to other Matters of the same Figure, as to a piece of Clay or Wax

Sf

taking

taking an Impression from them. His Talismans thus made doe, as he would make us to believe, in a natural and constant way strange Wonders: as for Example, They drive away Serpents and Rats from Cities, cure those which are bitten by mad Dogs or stung by Scorpions, chase away hurtful Insects out of Fields, as Locusts and Caterpillars, and deliver people from the Pestilence and all Contagions of the Air; nothing of all this depending upon any Conversation with Spirits, which he esteems Fancies.

Thus, as he says, he hath reviv'd the old Art by which the Jews made Teraphims, and the *Arabians* and *Egyptians* fram'd Statues according to the Rules of Astrology and Natural Magick, and having fetch'd down the Spirits of the Stars, imprison'd them in these Shrines much after the same manner that *Demons* are said to be included in Humane Bodies, by which means their Talismans of Brasse and Stone do move and speak, and resolve those Questions which are propounded to them: I suppose *Roger Bacon's* Brazen head was some such thing. By this Art the *Brachmans*, whom we must not think to have been Magicians, made Boys of Brass, which serv'd in their Meat, and fill'd Wine to the Table when they entertain'd *Apollonius*. It may be that by a Resemblance of this rare Philosophy the *Laplanders* make Iron Frogs, which hop upon a little Drum whose Head is fill'd with many barbarous Characters drawn with bloud, and as they rest upon different Figures enable those which look upon them to divine concerning Wind and Weather, and direct them concerning Fishing and Hunting. Why may not the *Laplanders* fancy some of the *Figures* in the *Zodiack* to be Frogs, as easily as others can see Fishes there? Who knows but the Piper of *Halberstade* was of this Profession, and had some Talismans in his Pocket when he drove the Rats into the River and the Boys into the Hill? Thus *Nectanabo*, a glorious Instance of this Heavenly Skill, made Ships of Wax, no doubt under the Influences of *Argo*, and then drown'd them, by which means he sunk those of his Enemies; as Witches make Images of wax under some Malignant Aspect, and then prick them with Pins or melt them,

them, when they would afflict or destroy those persons which are represented by them.

As Experience doth manifest the Truth of these Effects, so he says the Reason is evident from the Nature of Resemblance, which draws the Power of the Stars to Bodies which are imprinted with like Figures to themselves; imagining vainly that, because some Inanimate things do bear the Images of others that have Life, that the Figure doth both form the Matter, because Toads are sometimes found in the midst of a firm stone, and give it Operation, because Plants are sometimes Medicinal to that Member of Humane Bodies which they resemble: not considering that those small particles of Matter which have a Vegetative Power are also endued with a plastick Virtue, by which they form themselves into those Figures which are suitable to their Natures. So the Seminal Atoms which are preserv'd in the Ashes of a Rose in a Glass, are rais'd through the assistance of Fire into the colour and figure which the Flower had before it was reduc'd to Powder. He doth not mind also that many things which are mark'd have no Operation upon those living Creatures to which they are like; and that where they have, it is God's care of our Good, who by these external Signatures hath given us notice of the Virtue which he hath put into the Nature of things: as by the red Drops which are visible in the Stone call'd *Heliotropium*, he hath shew'd us with what we may stop blood, and without which Natural power the Figure which he talks of would doe no more good, then soft Butter will stab a man being made up in the Figure of a Dagger. But that which he says concerning their deriving a power from above by the similitude which they have of some Celestial Figure, is most ridiculous; for who knows not, that hath ever look'd upon the face of the Heavens, that the *Scorpion* in the Zodiack is no more like the *Scorpion* in the Earth then a Cat; and that the sign call'd *Aries* resembles a Bull as much as a Ram? And what thing is so different from another, but they will be able to reconcile it in their great Fancy, who imagine the Seven Stars to be a good picture of

Sf 2

a Bear?

a Bear? So a Jewish Astrologer pretending to read the Destinies of Kingdoms in the position of the Stars, form'd each Star into such a Character as fitted the Notions which he would have express'd by the word which was to be made up of them; and another possess'd with a different Imagination makes other Figures of them, and so spells the same Stars into other Syllables, and at last reads them into a quite contrary sense to the former.

But *Anopheles* supplying the Defect of Real similitude with Imaginary, is so abus'd with this idle Fancy, that he thinks those men to have but a weak Faith and small Learning, that do not believe that all such as are born under the sign of the *Ram* will be meek like Sheep, and those which had the *Lion* for their sign will be valiant. So all that had the ill luck to be born under the Dart of *Sagittarius* must be kill'd; and all those suffer Shipwreck whose Nativity was so dispos'd by the Bucket of *Aquarius*. He tells the World that all and only such as receive influence from *Virgo* in their Birth, shall have disshevel'd Hair, be Beautiful and Modest, and have no Children; giving us leave to infer that no Ethiopian, no Mother, no Whore ever had the Virgin in their Horoscope.

I should have wonder'd that any man could found a Belief of such strange things upon so weak Principles, but that I remember how this vain Resemblance fancied against all sober Reason hath abus'd conceited people in other Cases. So *Ananias Jerancurius* thought he could explain the Prophecies of *Daniel* and *St. John* by the Figures of two Fishes which were taken up not very long since, one upon the Coast of *Norway*, the other of *Pomerania*; which he might undertake as rationally, as another could persuade himself that we are to reckon just so many years from the Death of our Saviour to the World's End, as there are Verses in *David's Psalter*. Thus some have pretended under a pleasant Influence from some jocund Constellation, to frame a piece of Iron which should make a Woman that pass'd over it to laugh and sing, and have boasted that from a sad Planet, I suppose it must be *Saturn*, they will draw such a Melan-

Melancholick influence into a Load-stone, that being laid under the bed of a Woman that is not Chaste, it will make her talk in her sleep and confess her sins, or fall out of her bed, especially if she put off her left shoe before her right.

I am glad, said *Philaetbes* continuing his Discourse, that these Fancies make you merry; (for *Bentivolio* and *Amyntor* could not forbear laughing) I was afraid you would have been wearied, for I made my story the longer because *Anopheles* will not converse freely with such as you are, and takes a great pride in concealing the Mysteries of his Admirable Art, and will by no means profane them or expose them to Contempt by Communication: for he supposeth they are *Curiosities unheard-of* before his time, and which none knows but himself. But since your Patience holds out so well, I will also give you an accompt of *Scepticus*. He is one of the Buffoons general to this wild Company, and hath accustomed himself so long to believe or dis-believe any thing, that he is now not much unlike those people who, having lost their Palate by the Malignity of some Disease, are not able to distinguish the various Relishes of good or bad Meat. His chief Employment is to make a strange kind of Balance according to some Rules which he hath receiv'd from one *Pyrrho*, and his hopes are, that when it is finish'd he shall by this rare Instrument be able to bring Truth and Falshood to an *Æquilibrium*. He is assisted in this Design by *Hypagoras* and *Antigraphus*. He hath lately open'd a new Academy, in which he reads weekly Lectures out of three Books which he hath written (call'd *Labyrinths*) concerning the Art of Dis-believing all things. In the First he asserts, That there is Nothing: In the Second, That though there be something, yet it is not Comprehensible by men: In the Third, That though we do understand some things, yet we cannot explain them to others. He hath two Orders of Scholars: those which are of a lower Rank he calls *Degrues*, which are such weak Wits that they doubt concerning most things which others assent to. Upon the other which are of a higher Form he hath bestow'd the Title of *Fortes Esprits*, whom by his Artifices he

T t

hath

hath brought to that Perfection, that they believe Nothing. They are so valiant, that they will talk in Defiance of their own Faculties, and are able to swallow the greatest Contradiction as easily as a *Hector* can drink a Frog in a Glasse of Wine. They make no question but a Part may be as big as the Whole, and that, for any thing we know, Men may be and not be at once; or, which is all one to them, they may be dead when they think themselves alive. *Hypisagoras* is one of his chief Proselytes, and speaks infinitely in the praise of his Master, preferring him before all the Philosophers that ever were in the World except *Pyrrho*: despiseth those which say they find in their Souls connate Notions of Truth and Falshood, and a natural sense of Good and Evil; and rejects the most approv'd and general Sentiments of Mankind: says, that all Discourse is but the Sentences of Blind men concerning Colours, and Industry is but mens Inquiry after they know not what; and that it is as certain that men have no *Criterion* to discern by, as it is a great doubt whether there be any Men or no. He will swear often (for he accompts Oaths as necessary Ornaments of Gentile Speech) that we cannot distinguish the brightest Day from the darkest Night, and that no man can tell when he is awake. He affirms, that if men do but speak boldly and make a noise with great words, that Nonsense is as good as Sense, and that

*The gentle Whale whose Feet so fell
Flie o're the Mountains Tops;*

is as good a Poem as any Ode in *Horace*; that *Ovid's* Metamorphoses is as true as *Polybius* his History, and that *Tom Thumb* is a Book altogether as useful as *Plutarch* or *Seneca*. He supposeth Stones do understand as much as Men, and that pieces of Wood can speak, but they are sullen and will not. In short, he asserts that we ought to believe Nothing, and that he doth not believe himself.

Scepticus hath seduc'd many young Wits into his Academy, and hath gratified the Licentiousness to which their Age is but too prone with such pleasing Principles, that he
hath

hath made himself an absolute Master of their Souls, and they have sworn unreserv'd Obedience to his Orders.

I remember, a Gentleman riding with him upon the Rode, and hearing him often say that we are sure of Nothing, told him that his words did include a Contradiction; for if we know that we know nothing, we are sure that we are Ignorant. This Argument doth not prove what you desire, replied *Hypagoras*, for it is but like a Purg- ing Potion, which expelling many Humours doth withall carry away it self. I rather think, said the Gentleman, that it is a Counter-poison, which freeing the Soul from the dan- gerous Infection of an irrational Incredulity, restores the Mind as it works to so much health, that it is able to con- clude that it knows at least its own Ignorance, and so makes an Antidote of Venome: The Argument proving it self by this means of as good Effect to the Soul as our Bodies find of Physick, which when it is purg'd away leaves us in a more healthful condition. But there are better Arguments a- gainst brutish Unbelief, and I should wonder what hinders their operation in you, said the Gentleman continuing his Discourse; but that I know your Sect is extremely distem- per'd with a strong Connexion of Ignorance and Pride, which is manifest, besides divers other things, in this, that you would have us believe you that we ought to believe none.

Discreet Persons have left off to dispute with *Scepticus* and his Disciples, knowing that it is to no purpose to talk to such as obstinately deny the most evident things in the World. Some years since we wondred at a strange story which was told us of a Village in *Africk*, whose Inhabitants were all said to be petrefied; but now I think it is no such great matter, since I have seen men in our own Country transform'd so far into a degenerous Nature, that they are mortified to Common sense. I will tell you a Trick which was lately put upon *Isothenes*, one of *Scepticus* his Admirers, at a Gentlemans House whose name is *Antisthenes*, by a witty Youth who waited at the Table where he was at Dinner. The Youth had heard him talk as he thought very absurdly,

That our Knowledge is so imperfect, that we are not assured of any thing; and resolving to venture a beating by making a waggish trial whether *Isofthenes* did believe what he said, or spoke only in a way of proud contradiction to the sense of all the World, he procur'd two of his Fellow-Servants to assist him in his Design. His Device was this; When *Isofthenes* call'd for Wine, he gave him a Glasse of Vinegar; which when *Isofthenes* had tasted, What (saith he) dost thou abuse me, Boy? I ask'd for Wine. And I gave you Wine, said the Youth. No, replied *Isofthenes*, this is Vinegar. Do not believe that, Sir, said the Youth, it is Wine. It is so, said his Associates, for we saw him fill it. Ha! said *Isofthenes* with a passionate Air, shall I not believe my self? The smell is not that of Wine, the colour is very different, and the taste quite contrary. Sir, replied the Youth, our Senses deceive us; for any thing that I know, Vinegar and Wine are the same, I have no faculty by which I can distinguish one from the other. I beseech you be not displeas'd with me, for it is my unhappiness that I do not know any sign by which I may be assur'd what Liquor is Wine, what is not, or whether there be any Wine or other Liquor in the World. *Isofthenes* was not a little angry, for he saw himself abus'd, and was the more vex'd because the Company laugh'd at him; for whilst the Youth defended himself by disputing against him with his own Arguments, they were much pleas'd to see how cunningly he had insinuat'd him, and made him endure the practice of his own Rules. But *Antisthenes*, to appease the wrath of *Isofthenes*, prudently told him that it was below him to be angry at a saucy Boy, and order'd the Youth to be carried forth and beaten for his Presumption; though in his Mind he approv'd his fault, knowing that besides these which his Servant had us'd, there are no other means to reduce such obstinate Dissemblers to their Right Mind, except burning Coals or good Cudgels. This *Isofthenes*, amongst his other Fooleries, us'd to dispute against Motion, and pleas'd himself with this trifling Sophism to make good his Opinion; If any thing be in Motion, it must be moved either in the place

place where it is, or where it is not. It is not moved in the place where it is, for there it rests : And it cannot move in the place where it is not, for how can any thing act in the place where it is not ? It happen'd as he rode one day out of the City he fell from his Horse, and having put his Shoulder out of joynt, he was forc'd to betake himself to *Sotericus*, a noble Chirurgion, and to desire his help. *Sotericus* having heard of his Humour, resolv'd to make himself some sport with *Isothenes*, and told him that his Shoulder was in the right place, and that it was impossible for his or any other mans to be dislocated; alleging that no bone could be put out of joynt but by moving out of the place in which it was, or in which it was not; neither of which are possible. *Isothenes* seeing himself jeer'd, pray'd *Sotericus* to use no Arguments in that Point with one that was necessitated to dis-believe them by the great Pain which he felt, and also a disability to use his Arm. Very well, replied *Sotericus*; since you are convinc'd of your Folly in arguing against Motion by the dislocation of a Bone, I will confirm you in your right Mind by putting it into its place again.

I have now, proceeded *Philalethes*, given you the Characters of all *Antitheus* his Companions, except *Antigraphus*, and I must not omit him; for as he joyns with *Scepticus* and *Hypsagoras* in decrying the Conduct of Natural Reason, so he hath a particular delight in vilifying the Assurances of Divine Revelation. His common Sport is to jeer at Religion, and he thinks they have but a foolish Wit who scruple to make a Jest of any thing. He says that *Protagoras* was but a Cowardly Fellow, because he did not write more positively, and reviles the *Athenians* for burning his Books; only he says they did something expiate their Crime by giving Hemlock to that troublesome Moralist *Socrates*. He is deputed by *Antitheus* to quarrel with all Books which contradict the Opinions and Practices of his Sect, especially to disparage the Authority of the Holy Gospel: which he endeavours sometimes by taking occasion, where none is given, to blame the Matter, sometimes he dislikes the Style;

Sometimes he falls foul upon the Author, sometimes reviles his Scribes; sometimes he pretends an incongruity in the Historical Narrations, at other times he vilifies the Rational sense: Being unable to distinguish between seeming Differences and real Contradictions, or to explain things which are obscurely express'd, he puts the dishonour of his own Imperfections upon others, and accuseth the Holy Writers sometimes of Falshood, alwayes of Ignorance. Sometimes he quotes the personal Infirmities of some Writers which they have confess'd, and makes what he had never known but that they told him, Objections against their Books; expressing Malice where they have only shewn Ingenuity: for it was not Imprudence but Humility in them to acknowledge their own Weaknesses, whose Design was not to doe Honour to themselves, but to serve their Great Master; and made it impossible for generous persons to think that they would lie in his behalf, when they spoke true against their own Interest.

Sometimes he abuseth that Holy Book by taking single Words and pieces of Sentences out of several places, and putting them together, as if he were making a *Cento Biblicus*: by this means forcing them to express a Ridiculous sense, which those Divine Leaves abhor, and endeavouring to make others think that they favour absurd things, though whosoever turns them over knows that if they mention them in one place, they condemn them in twenty. But such Unworthiness doth become one that hath taken some of the Fragments of *Celsus*, the worst leaves in *Lucian*, and having bound them together with some of the most putrid pieces of *Vaninus*, *Aretine* and *Rablais*, hath made them his Bible.

In the height of his Impudence he forgeth blasphemous Cavils against the Unspotted Innocence, the Perfect Goodness and Unparallel'd Prudence of the Great Prince *Anaxanacton*, and asperseth his Discipline as a thing founded in Ignorance, and which exposeth those which entertain it to scorn and injury; wilfully neglecting to see that which is visible to all that can reade, That as *Anaxanacton* was the
 Mirrour

Mirrour of absolute Perfection in his own Example, so his Gospel is full of wise Counsels and prudent Rules; that it is adorn'd with the noblest Explications of Vertue, and doth so much tend to the Melioration of the World, that no Method was before discover'd which in any respect could be equall'd with it; and hath so fully spoken to all important Cases, that nothing can be added to make it more complete or useful; and hath its Credibility so strongly supported, that no other Book can come into Competition, nor any Caviller be successfully Malicious: Its Divine Authority being first signified by Prophecy and Miracles, and the Truth of what is said in Honour of it confirm'd by Universal Tradition.

One thing I should wonder at, but that I can admire nothing which *Antigraphus* says, since I know what he is; which is, that he should prevail with himself to affirm, as he doth in one of his scurrilous Books; That the Founders of Christian Religion had never establish'd their Doctrines, but that among other Devices they burnt the Books of the Heathen Poets and Historians, and destroy'd the Memorials of the Gentile Theology. Here the Atheist was so unlearn'd that he had never read, or so malicious that he would not remember, that the ancient Patrons of Christianity were Persons accomplish'd with all Humane Literature, and both made use of the Heathen Books as very fit Instruments to overthrow their Idolatrous Opinions and Worship, and resented it as a great Oppression when the Doors of those Schools where such Books were taught were shut against their Children; and were so far from endeavouring to destroy any Registers of Antiquity, that one of the most Learn'd of all the Heathen Emperours us'd all possible means to be made Master of the Library of a Christian Bishop after his death, knowing it was well furnish'd with such as he esteem'd Excellent Authors: and that those Fathers of the Christian Church recorded nothing false in their own Histories, is manifest, in that they appeal'd from them in their Apologies to the Annals of their Enemies.

But this Impostor not much caring what he said, having falsely accus'd the Christians of unhandsome Practices, would alleviate it by saying, that the Heathens deserv'd to be so us'd, because the Professours of Gentilism had practis'd the same Arts against the Sect which went before it. Perversly imagining (for he never had any Evidence for his bold Assertion, but good Records of the contrary,) That it could not be otherwise, since, as he suppos'd, the Sects must needs change often in long Periods of time; and those he fancied as long as he pleas'd; and thought he had abundantly proved what he said by a quotation of a later Date, *i. e.* That Christianity hath destroy'd Judaism, and the Religion of the Turks hath overthrown Christianity. Which Argument is only a story guilty of manifest Falshood: for Christianity did only reform Judaism, which confess'd it self to be but a Temporary Mode of Worship, and by reason of many Imperfections capable of being improv'd; and that Turcism hath vanquish'd Christianity is no more true, then that the Turk is Master of all Christendom.

Here, said *Philalethes*, I have good reason to make an end of speaking, for I have troubled you with too prolix Descriptions of Unworthy Persons. *Bentivolio* and *Amyntor*, sensible of their engagement to *Philalethes*, gave him thanks, and being much amaz'd at his Report, thought that this Country, if any in the World, deserv'd to be call'd *Theriacene*; but by the Prudence and Civility which they saw in *Philalethes*, they perceiv'd that the Apostasy was not General, and upon his invitation stay'd at his House a few days, both to relieve the Solitude of such an Excellent Person with their Conversation, and to enjoy that Felicity in his Company which they expected not in any other part of *Theriacene*. But the Sympathy which they had with the afflicted state of the most Princely *Alethion*, and the Misery which the better part of his Kingdom suffered with him, made *Bentivolio* resolve to depart towards *Polistherion*, both to satisfy himself as to the extents of a strange Calamity, & to inform himself whether there were yet any Possibilities of Deliverance. He thought he might undertake this with less suspicion,

spicion, since he travell'd through the Country as a mere Stranger : and lest he should make himself a more unfit Instrument to put his purposes in Execution, he took a more speedy leave of *Philalethes*, and with his faithful Companion *Amyntor* begun his Journey towards *Polistherion*, desiring to know the Persons whom he had already seen in Picture, and to view the Country it self of which *Philalethes* had given him such an exact Landskip.

The End of the Fifth Book.

X x

THE

...the ... of the ...
...the ... of the ...
...the ... of the ...
...the ... of the ...
...the ... of the ...
...the ... of the ...
...the ... of the ...
...the ... of the ...
...the ... of the ...
...the ... of the ...

THE L. A. M. I. A.

...

...

...

...

T H E
S I X T H B O O K:
O R,
E L E N C H U S.



He second day after King *Alethion* and his Companions departed from *Misopseudes* his House, they arrived upon the Borders of *Theoprepia*. They were forc'd to lodge one Night in a Desert peopled only with wild Beasts, and to guard themselves against their harmful Approches by encompassing themselves with Fires. This Wilderness was made horrid upon one side with the dark shades of old Trees, and on the other with vast Precipices, and the Noise of a Roaring Sea which doth perpetually beat upon the Rocks with mighty Waves. Here they reliev'd themselves with Meat and Wine which they carried with them. The next day about Noon they came to the famous Cave *Phylace*, situate not far from the Sea-side. *Alethion* having heard strange things related concerning it, did much desire to see if the Truth was answerable to the Report. The Mouth of this Den open'd into a passage so full of Horror and Darkness, that they durst not resolve presently to make an entrance into it. Whilst they remain'd in Doubt, an Old man, who got a small living by guiding Strangers through the Meanders of that Vault, came toward them with a Dark Lantern and some Torches, offering them his Assistance; and having lighted his Tapers, and distributed them according to the Number of those who were to go in,

he led them the way : They follow'd, being encourag'd by the boldness of their Guide; and he was not afraid, having made the Danger familiar by Custom. The Passages were rough, and much like to those broken Stairs which are usually seen in the ruinous Walls of an old Castle. When they had gone about a hundred paces, sometimes climbing upward, sometimes creeping downward, and often winding about; they came to a place which had the Resemblance of a large Hall, and seem'd to be hollow'd out of the Rock, whose Roof was supported with Natural Arches and Pillars. Through this they came to another Room which had the fashion of an old Chappel: upon the sides of it they saw many Images of Living Creatures rudely emboss'd, and in the middle some hung down being fastned to the Roof; which whether they were of moist Earth petrified or Water congeal'd to Stone, they were an Ornament not unsuitable to the Place. The Horror of this dark Solitude was much encreas'd by the murmuring Noise of a River, whose Stream passing under many hollow Caverns through streight places where it was pent up by too narrow a Chanel, made a sound not altogether unlike to groans: The water, as far as they could discern by their Torch-light, was of the same colour with Iron. *Alethion* and his friends were struck with no small Admiration at this strange sight; and whilst every one was conjecturing at the Design of this Disconsolate Mansion, I think, said *Alethion*, that it hath been an under-ground Temple consecrated to Melancholy, or some Hermitage where Despair hath us'd to dwell, or else a dark Prison where guilty Souls have been shut up and made to endure a kind of Hell. You would more confidently pronounce what you say, replied the Old man who was their Guide, if you knew what I have seen in a remote corner of this Vault. What have you observ'd? said *Alethion*. Things so extraordinary, said the Guide, that I am afraid you will hardly give credit to the report when I tell you. Possibly, answer'd the King, you may bring us to the place, and then our Eyes will take away our Unbelief. No, replied the Old man; if I could, I durst not :

not : for I was soundly beaten for my boldness, and charg'd no more to disturb the privacy of the Mysteries which were perform'd in that Place: but as one who not long since would needs venture the same way told me, a great part of a Rock is fallen down, and hath stop't the Passage which led to that Dungeon, by which means for some years none have been able to see or hear any thing. Then let us understand what we may by your Relation, said the King. I shall obey your Command in that, said the Old man, and proceeded after this manner. As I often came into this Place to conduct those who desired to see it, so I went sometimes alone into the innermost Hollowness of the Vault, to satisfy my own Curiosity: and coming one day by a troublesome Descent to a low Grate, I saw by the light of a small Lamp a Spectacle so miserable, that I can never think upon it without Dread: and as your Eyes tell you that I am but too lively an Image of one that hath been affrighted, so by my discourse you will understand the reason of my wan looks. Through Iron Bars which denied all other entrance but of mine Eyes, I beheld such Objects as I never desire to see again, Men and Women whose Flesh was so wasted and their Skin so discoloured, that their Bodies seem'd to be only dry Bones inclos'd in black Sackcloth. Their Eyes were sunk into their Heads, and stared wildly; their Faces were pale like those which are macerated with want of Meat; some with their Teeth tore from their Arms those small parcels of Flesh which were yet remaining upon them: and they perform'd this after such a desperate manner, that it was manifest they endeavour'd rather to express a Rage than to satisfy Hunger. Some lay upon the Dirty ground tied back to back, others were chain'd to Posts with heavy Fetters; some were stretch'd upon painful Racks, and others laid upon hot Gridirons: Some made me Weep to hear their Sighs; All forc'd me to Sigh to see their Tears. I turn'd my Eye no where but I saw fresh occasions to excite an unspeakable Compassion. Some ran up and down distracted, and talk'd of Honour; Some struck their Heads against the sides of the Rock, and

curs'd their Riches; Some had Books of Accompts recited and deliver'd to them, which they threw away with a thousand Expressions of Despair and Wrath. Some sat upon the ground with their Arms a-crofs, and seem'd to be infinitely amaz'd when they were told what pains they had taken to bring themselves to this Misery; and others, who were near them, tore wider the Wounds which bled already, by reproching them as Causes of their Unhappiness too. In other places I saw some hang down their Heads and Curse their mad Obstinacy, and after a howling manner say, What? could nothing but Hell make us believe that there is a God? Are these intolerable pains the price of our Sins? Lord! at how dear a rate have we bought a little pleasure? Did those who yet see the Light of the Sun but know to what a filthy Dungeon we are confin'd, they would no longer live in a Voluptuous carelesness, trifling away their Time, as we did; nor think any thing too great to doe, or too hard to suffer, to secure themselves from falling into this Infernal Pit, where old Mother Night, Original Darkness, Darkness that may be felt, dwells. Sure it was out of this Magazine of cursed Shades that the Afflicting Angel borrow'd that Pitchy Mist which blinded and fetter'd the *Egyptians*, and here in this Store-house of Plagues he repos'd it again to our Unspeakable Torment. Is there no Hope for the Damned? Did those who dispute so eagerly concerning the Duration of our Miseries feel what we suffer, they would think every Day a Year, a Year an Age, an Age Eternity. O Annihilation! how desirable art thou to such as are oppress'd with a Being unsufferably tormented? We have heard some say, That they had rather be any thing then Nothing: A short stay in this place would make them change their Opinion. Would to God we had never been, or could yet cease to be. But we wish Impossibilities, being condemn'd to live an Immortal Death.

I will trouble you no further, said the good Old man, with a Repetition of calamitous Words, only before you return I will shew you the outermost Passage which led to-
wards

wards that Mournful place. It is barr'd up, as I told you, upon the In-side with the Ruines of a Rock. Whilst they were viewing the out-side of it, *Alethion* spied an Inscription over the Door, and causing his Attendants to advance their Lights, he read these following Verses:

This is the Prison of Apostate Souls.

Within this Iron Grate Vengeance continues

The Pride of Rebels, fetter'd in such Chains

As Justice makes by linking Sins to Pains.

Accompts are justed Here: Bold Debtors Now

Are forc'd to pay, and say, 'Tis what they owe.

Here God's at last acknowledg'd, and Men see

That Sin is something, Hell a Verity.

Here late Repentance dwells. Here Hopeless Spirits

Hate their own Being loaden with their Merits,

Where a tormenting Darknesse clearly shews

What God will doe when Patience Fury grows

Alethion and his Companions having entertain'd themselves awhile with the Contemplation of this strange House built by Nature under ground, return'd to the Lightsome Air, and designing nothing new but to see *Theoprepia*, he made such a good progress in his Journey, that about the time when the Sun went down he came to *Xenodochium*, the chief City of *Philadelphia*. The Governour having understood that some were come to Town who by their garb and deportment appear'd to be no ordinary Persons, sent two Gentlemen according to their Custom to offer what Accommodation could be had in *Xenodochium*. *Alethion's* present condition forc'd him to stand in need of their Courtesie, and the Nobleness of his Soul taught him to accept it with such an excellent Grace, that they found themselves requited where they endeavour'd to oblige. They brought him and his Company to the Governour's House, who, though he had been us'd to Conversation with generous Persons, was something surpriz'd with the Presence of these Guests, especially of *Alethion*; but having

quickly settled himself, he made the Reasons of his Wonder Motives to a more exact observation of such Rules as the present Accident made necessary to be practis'd. He brought the Prince into Lodgings which were nobly furnished, and presented all supplies after so handsome a fashion, that *Alethion* could not but judge the *Philadelphians* the most civil people in the World. And when he perceived, by the excellent discourse of those Gentlemen who attended him, from how great a knowledge their Courtesie did proceed, he had no way to relieve his admiration, but by supposing that the *Philadelphians* were priviledged with an extraordinary temper of Soul, and by calling to mind, that they were governed according to most excellent Rules by the best of Princes. Which made him think to what a rais'd height of Goodness brave Kings may elevate their Subjects by making themselves great Examples: And how severe a Sentence they may justly expect from God, when he shall call them to account for teaching their people to degenerate into a low nature by their own ignoble Actions. And he was apt to determine in his thoughts, That the chief hope of the emendation of humane nature, which all good men pray for, doth much depend upon God's bestowing vast measures of a divine spirit upon Princes.

Though *Alethion* had given order to his Servants to conceal his name, and to allow no other notice of his quality or companions, but that they were strangers, who travelling to see the World desired before their return home to visit *Theoprepia*; yet his attempt to conceal himself proved ineffectual: For the glory of great Souls, not capable of being hid behind the thin veil of this flesh, breaks through their bodies with illustrious Rayes, and commands Honour suitable to their Worth. Thus the *Philadelphians* were assured that they had the happiness to entertain one of the bravest persons in the World, though they knew not that he was call'd *Alethion*. The Governour was but young, and had either not been in the Wars of *Theromachia*, where *Alethion* did nobly assist *Theosebius*; or else had forgotten the features of his face, and other Characters of his person.

But

But the Prince, thinking it a necessary piece of just Civility to let him know whom he had obliged, told him his Name. *Alethion* resolving to stay here one day, both to see the City, and to return his acknowledgments to the *Philadelphians*, sent one of his Gentlemen to *Theosebius*, to give notice of his arrival in *Theoprepia*; and to signify, that he would wait upon him at his Court, when He should please to give him leave. This Messenger carried news so unexpectedly good, that it was above the faith of those who heard it. The King would have punished him as an Impostor, if he had not produced a Letter written by *Alethion*, whose hand he very well knew. *Theosebius* immediately communicated this news to *Phronefia* and *Agape*, who were at that time together lamenting the unfortunate Death of *Alethion*, of which they had heard two dayes before. This contrary report brought so sudden an alteration upon their Passions, that had not Incredulity stop't the working of their spirits for a while, and made this cross motion more gentle, it had wrought some such dangerous effect upon their health, especially in *Agape*, as frozen people find when they are hastily removed out of cold snow to an hot fire. But when they were not only assured that *Alethion* was alive, by reading his Letter, but understood also at how small a distance he was absent from them, they could not but permit themselves to a pleasing Transport of Affection; and anticipated the joyes of his Presence with the contentment which they took in the knowledge of his Safety, and revenged themselves upon their Grief by increasing the sweetness of their present satisfaction with the remembrance of their former tears.

Theosebius sent presently for *Lysander*, the General of his Army, and having acquainted him that the Prince of *The-riagene* was arrived at *Philadelphia*, he commanded him to go thither immediately; and taking his Coach and Life-guard to conduct him with all care and honour to *Phronefia*. *Alethion* having received this noble invitation by *Lysander*, rose up early the next morning, and before it was twelve of the clock came to *Kepanactus*, one of the King's Houses,

which was within a League of *Phronesia*, where *Theosebius* intended to dine with the Prince of *Theriagene*. When *Alethion* was now about a quarter of a mile from *Kepanactus*, *Lyfander*'s Lieutenant retiring from the head of his Troop, came to the Coach side, and acquainted his General, that *Theosebius* at a very small distance was upon his march towards them. *Alethion*, impatient of any further delay, stepped out of the Coach, and went speedily to the first rank of the Guard; where *Theosebius* seeing him attended by *Lyfander* and his own Servants, alighted from his horse, hastning to imbrace one who had already opened his arms for him, and as soon as he could obtain a power to speak from the vehemency of his passions, saluted him in these Words. Most Dear Prince, the joyes which the sight of you produce in my Soul are so great, that I am not able to let you know them, they are too big for words. That delightful original from whence they are derived is such an unexpected Felicity, that I can scarce think you here, though I see you. Most Excellent Prince, replied *Alethion*, I alwayes made my self believe that I had lodged you in the best place of my Soul; and I have now received an infallible proof that I was not mistaken, since in your own name you have exprest the thoughts which I formed there. Although I know I can never equal your noble Love with worthy Affection, yet I am sure my joy exceeds all that was ever produced by the encounter of any other friends. But is it you, *Alethion*? said *Theosebius* interrupting him: My Dearest Brother, is it you? And are you come from the grave to revive those who were ready to die of grief for your Death? You might very truly think that I was not alive, replied *Alethion*; for I esteem'd it a cruel death to be so long separated from you, my Dearest *Theosebius*: And now I am restor'd to life, now I live, whilst I see my self so near to the King of *Theoprepia*. We can never be too near, said *Theosebius*, and then renewed his imbraces; which *Alethion* receiv'd, and made reciprocal with such passionate endearments, that all the Company fixt in a delightful amazement were forc'd to shed tears in sympathy with such a moving sight.

While

While the Princes were thus lockt in each others arms, the Queen's Coach came up, and *Phronesia* with the young Princeis, perceiving that *Theosebius* had made a stop, alighted to come towards them; which put *Alethion* into new raptures of joy: For *Theosebius* took him by the left hand, and presenting him to the Queen and *Agape*, said, Dear Mother and Sister, receive the best of Princes, and our Dearest friend, *Alethion*. It is possible to imagine something of those Passions which were rais'd by this second encounter: But all that I am able to relate would be so far short of that which was then experimented, that I think I can doe them right only by Silence. Who can expresse the Ecstasical joyes which possessed the mind of *Phronesia*, when she now receiv'd a Prince from death, who saved her Son's life? How could she love him too much, who thought he did never love *Theosebius* enough? *Agape* could not but be transported more then the rest, because she seem'd to her self to have the greatest share in this happiness. How welcome this confirmation of *Alethion*'s life was to that fair Princess, none but she her self can tell, who had lamented his supposed death with so many tears, that never was any real death deplor'd with more. Though her modesty would not give leave that she should make the deep sense of her Soul publick, yet she forc'd her self to make those significations of affection which *Alethion* took for more then ordinary good will: And as he was best able to make a judgment of such indications, so she the more confidently allowed her self to give them, because she was assured of their approbation to whom she was accountable for her carriage.

The true Friends of both the Princes could not but take their parts in this solemn Joy, which flow'd from the happiness of those who were dearer to them then themselves: And the felicity which attended this accident was so general, that no by-stander thought himself unconcern'd in it. As many little rivulets fill'd with a land-floud, and meeting in some wider chanel, swell the waters which they find there into so great a River, that they overflow their usual

bounds, and uniting those little rills with themselves, carry them all along in one mighty stream: So the particular joyes which seized upon all that beheld this glorious sight, joyn'd themselves into one vast body of unspeakable Contentment, in which every one found his private satisfactions doubled by union with those of others. The Princes would have continu'd longer in this pleasing intercourse, but that *Phronefia*, considering how far *Alethion* had travell'd, desir'd *Theosebius* to break it off till they came into the house; where having perform'd the Civility which was due to the Prince, they might afterwards re-assume their delightful conversation. When they had dined, they diverted themselves in the Gardens which belonged to that pleasant house for an hour or two. *Theosebius* desiring to return into the City before it was dark, placed *Alethion* with the Queen and the Princess in his own Coach, which being open on all sides did not withhold their sight from the greedy eyes of the People, through whose chearful Acclamations, echoing to the louder noise of great Guns, they passed all the way till they came to the Royal Palace.

In the mean while *Bentivolio* and his Fellow-Travellers arriv'd at *Polistherion*. Having stay'd there one day he enquir'd of his Host concerning the way to *Sigalium*; a place not far from the City, where *Eugenius*, a friend to *Philalethes*, and one who was worthy of the best Friendship, had a pleasant Retirement, and where by Silence and a seeming Unconcernedness in the present Affairs, he obtain'd a Protection from the Observation of his Enemies. *Bentivolio* and *Amyntor* made a Visit to him, both that they might know that good Gentleman, and by his means inform themselves more fully concerning those things which were requisite to their present condition. They told him, that as Strangers travelling through the Country, they could not but desire to see the most considerable Places, and to enjoy Converse with worthy Persons; but that they came to him upon the friendly recommendation of *Philalethes*, who, amongst those many Civilities which they had receiv'd from him, had given them, as one of the greatest of them, such a

notice

notice of *Eugenius* as had made 'em bold to put him to this trouble. *Eugenius*, whose Temper was to be civil to all, but very obliging where he saw great reasons of endearment, soon perceiving that they were no ordinary Persons, gave them a most affectionate Welcom, and desired them to make his House their own whilst they should have occasion to stay in those parts of the Country. *Bentivolio* refus'd that offer, alleging that he could not accept this great Favour without a prejudice to them both; it being impossible that *Antitheus* should be long ignorant of their arrival in his Country, or that he should not suspect some Design in his entercourse with *Eugenius*, if he did not first make known to him such reasons of his coming to *Polistherion* as might prevent those Jealous Apprehensions which are naturally apt to possess the Minds of Usurpers: and therefore he requested *Eugenius* at present only to assist him with his advice, and to direct him how he might seasonably appear in *Polistherion*, and discover himself to *Antitheus* with some fair Advantage. Sir, said *Eugenius*, to morrow *Antitheus* makes a great Feast for his Courtiers, and in the Afternoon, to divert the *Polistherians* from the Contemplation of the late unpleasant Accidents, he hath appointed some young Gentlemen upon Horse-back to run at a Ring, and hath given leave that whosoever pleaseth may be admitted Competitors; and hath declar'd that he who first carries the Ring three times, shall receive for a Prize liberty to ask what he will of *Antitheus*. If you have a mind to engage in this Exercise, I will go to Court, being invited yesterday, and as opportunity requires will doe you any service which shall be in my power. *Bentivolio*, who very well knew the Rites of this Undertaking, was glad of such a happy occasion to begin his Acquaintance with *Antitheus*, and taking his leave of *Eugenius* withall due Acknowledgments, he return'd to his Lodging in *Polistherion*.

When the time was come which was appointed for the Celebration of this Sport, *Antitheus* appear'd upon a Scaffold attended with his chief Courtiers, and accompanied with many Ladies enrich'd with greatness of Beauty and

embellish'd with fair Jewels. Ten young Gentlemen shewing themselves upon stately Horses ready to perform the design'd Action, *Bentivolio* advanc'd towards them: His Horse was black all over, except one little Star in his forehead, which being vigorous and of a proud carriage added Grace to his Rider; and he managing his activity with a dextrous skill gave life to that Grace. The Rivals entertain'd him civilly, not being able to disdain a Gentleman of such a goodly Presence. Orders being given for the first Course, they finish'd it to the great contentment of the Spectatours; but the praise of the Action fell only to *Bentivolio* and two more, *Profelenes*, and *Alcinous* the Son of *Eugenius*; for the rest miss'd the Ring. The next Course was perform'd much after the same manner, only *Profelenes* miss'd the Ring, which *Bentivolio* and *Alcinous* carried the second time. In the third *Bentivolio* and *Alcinous* succeeded as formerly, also *Autautus* the Brother of *Profelenes* had the good luck to carry the Ring upon his Lance; the rest, either by the unmanageableness of their Horses, or want of Experience in that Exercise, missing it. The three Courses being finish'd, Victory, which had denied all her other Votaries, hover'd at an equal distance between *Bentivolio* and *Alcinous*. As soon as *Alcinous* saw the Event of the third Course, moved not only with those singular respects which he had entertain'd for *Bentivolio*, whom he had opportunity to know at his Father's House, but much pleas'd with his own Good Fortune to be match'd with such a Competitor, that it must needs be to his Honour which way soever Victory should at last dispose the Prize, rode up close to *Bentivolio*, and accosting him with a serene chearfulness, said, Sir, I am very glad that my contest happens to be with such a gallant Adversary. Though I should miss the Prize, I shall not be pitied, having been worsted by one whom none can overcome; but since our Fortune is yet doubtful, if you please let us decide it with the repetition of three Courses more. *Bentivolio* being willing to avoid the Envy which might accrue to him from the Victory, and doe him some disservice in the time of his abode amongst such as could

could not be well contented to be overcome by a Stranger, turning himself toward *Alcinous*, told him that it was not fit for him to dispute the Prize further with one whom he could not but judge to have won it already; alleging that though he himself had carried the Ring thrice, yet he expected no advantage from that performance, since *Alcinous* had done it before him. No, replied *Alcinous*, you must not be Judg'd not to have done it first, because we could not both run at once; my order in the Courses was a thing of Chance, and can give me no pretence to Victory, since I was equall'd by you as soon as your Turn came: although I am not unsensible of your Civility, yet I had rather lose any Prize then receive it dishonourably. After some other words *Bentivolio* was forc'd to condescend to his Proposal, and both agreed that the next Mifs upon whomsoever it should happen should end the Controversie. For two Courses they were equal; at the third *Alcinous* having the ill luck to strike the Ring upon the ground, *Bentivolio* putting spurs to his Horse quickly took off the other which was plac'd in the room of it, and took up also that which *Alcinous* had let fall upon the point of his Lance. Whilst all the Spectatours, struck with the Admiration of *Bentivolio's* Action, accompanied his Victory with a general Shout; *Antitheus*, though he was of a proud Temper, and utterly indispos'd to like any thing which was Excellent in another, could not but enquire who he was; and being told by *Eugenius* that he was a Gentleman who came lately to *Polistherton*, having a desire to see the Country, he sent for him. When he was come, the Beauty of his Person, the Gracefulness of his Deportment, and the Power of Universal Applause made *Antitheus* condescend to personate Civility, and accost him thus: Generous Stranger, said he, whoever you are, and whatever your Design be, you are Welcom; if you had not merited it by your late Performance, yet I esteem it but a due Civility to your Person to grant you whatsoever you can ask in *Theriagene*. *Bentivolio* receiv'd this great favour with much Modesty, and making that Obeisance which is due to a Crown'd Head, only desired that himself

and two Gentlemen who travell'd in his Company might with his good leave stay awhile in his Country, and that he might have liberty to divert himself sometimes at *Sigalium* with *Eugenius*, to whom he was obliged for the notice of this Opportunity, by which he had the happy advantage of coming so soon into the King's Presence. *Antitheus*, surpriz'd with this incomparable Modesty, by which *Bentivolio* both shew'd the Generosity of his Temper and warily avoided the Envy of the Courtiers, replied, that instead of granting this as *Bentivolio's* Request, he would make it his own, and entreat him to stay in *Theriagene*; adding, that he should look upon it as a great Accession to his Prosperity, if in *Sigalium*, *Polistherion*, or any other place in his Kingdom he could find any thing to make his stay not unpleasant. *Bentivolio* having made Answer to his obliging Discourse with many thankful Acknowledgments, *Alcinous*, *Proselenes*, *Autantus* and their Companions pass'd many Complements upon him, and profess'd that they esteem'd it as a great Prize, that by their Foiles they had gain'd the knowledge of a Person that was so worthy to overcome. Whilst *Bentivolio* was making many Civil Returns, *Antitheus* took him away, and entertain'd him and his Companions with a Noble Collation and various Discourses, and offer'd him Lodgings in his own Palace; which *Bentivolio* thankfully refus'd, and after Supper retir'd with *Eugenius* and his friends to *Sigalium*. Whilst *Bentivolio* stay'd at *Sigalium*, *Pasenantius*, *Antholkes*, *Autantus*, and many others of the Court, sometimes by order of *Antitheus*, and sometimes for their own pleasure, visited him. From these he gain'd a full Intelligence concerning the Affairs of *Theriagene*, and by many Discourses understood plainly by what false Principles, they govern'd their Lives, and offer'd at a Rectification of their Errours: which though he could accomplish but in a few, the Dominion which Passion usurps over Reason being almost invincible when it is confirm'd by Custom, yet it was some satisfaction to his mind to have done that Duty which Charity enjoyn'd; though it was some grief to him to see the Accompt which he had receiv'd from *Philaethes* so

so fully verified. Sometimes he and *Eugenius* went to *Polistherion* to visit *Antitheus*, where he had no content but to see how lovely Vertue is by comparing it with the ugliness of Vice, which was there represented to the Life. At other times he and his friends, under the Conduct of *Eugenius*, travell'd into the Country to see the most remarkable places in that Kingdom.

After *Antitheus* by many Converses understood that *Bentivolio's* Principles were contrary to his, and the manner of his Life quite different from that of his Court, he began to suspect that his coming to *Theriagene* was upon some ill Design; which to prevent, he caress'd him more then he had done formerly, and offer'd him very honourable Commands: which *Bentivolio* could not accept, being very much wearied with the Unpleasing conversation of the *Antitheans*, and hating those Actions which had made the Usurper able to offer entertainment to Persons of Quality. But to make his Refusal plausible, & to hinder *Antitheus* from discovering the Truth of his Purposes, he said (which was most true) that he had strong desires to return home, and also pretended himself necessitated by very great Obligations to serve a Friend of his, whose condition, as he lately understood, did much require his Assistance. Indeed his purpose was to go into *Theoprepia*, where he heard that *Alethion*, the lawful Prince of *Theriagene*, did at present sojourn, to whose Restoration he thought he should be able to contribute something from what he had observ'd in *Theriagene*. He was the more encourag'd in these Hopes, because the time of the Year began to be seasonable for Armies to take the Field; and he made no doubt that *Theosebius* would supply him with store of men, or that Heaven would second them with good success. Before he took his leave, he acquainted *Eugenius* with his Intentions, whom he perceiv'd to be no great friend to *Antitheus*, and who promis'd him, if ever occasion serv'd, to further what he design'd, and entreated him in the mean while to assure *Alethion* of his Loyalty.

Antitheus his Jealousies being increas'd with the Intelligence that he receiv'd from one of his Spies, who knew

Sympathus, That *Bentivolio* and *Amyntor* had correspondence with *Philalethes*, and were entertain'd at his house, he design'd to murder them both. But one of *Philalethes* his Kinsmen having notice of his purpose, discovered it to *Eugenius*, by which means *Bentivolio* and *Amyntor* went away privately to *Misopsendes* his house, and sent a Messenger to *Philalethes* to meet them there, from whence they went away all together to *Theoprepia*. Only *Bentivolio*, according to his promise, sent *Nicomachus* to his Brother *Panaretus*, to acquaint him and his Sister with what had hapned already, and to desire him and *Sympathus* to meet him at the Court of the Prince of *Theoprepia*, where they should understand what was design'd further.

Theonoe, *Urania*, and all the Company which were left at *Theander's* house, rejoyced exceedingly at the sight of *Nicomachus*, hoping also that *Bentivolio* was not far off: And though they found themselves deceiv'd, they were not much displeas'd. For *Nicomachus* told them he was well, and that he and *Amyntor* were gone to *Phronesium*, and did intreat *Panaretus* and *Sympathus* to meet them there, whicher he also himself was to accompany them. They guessed at the design, and could not but approve it: Only they intreated their friends to stay with them a day or two, that so before their departure they might understand the State of *Theriagene* by *Nicomachus*. Their desire was granted, and having pleas'd themselves with the news of *Alethion's* escape, though it was but a repetition of what they heard before from one that came from *Theosebius* his Court, they conjured *Nicomachus* to inform them concerning *Bentivolio's* entertainment in *Theriagene*. *Nicomachus* obeyed their command, and when they had dispos'd themselves to hearken to his relation, he acquainted them with what had hapned in the way to *Philalethes* his house, and his entertainment there, and made them know the manner of the Prince's escape. Then he told them of their journey to *Polistherion*, and of their retiring to *Eugenius* his house, and let them understand how *Bentivolio* made himself known to *Antitheus*, and with what Complements he was receiv'd by his Courtiers.

tiers. *Urania* knowing that *Bentivolio* did not use to spend his time only in Eating and Drinking, making and receiving Visits, ask'd *Nicomachus* as soon as they had supp'd, if they did not sometimes meet with such persons as gave an occasion for more then ordinary discourse. Yes, said *Nicomachus*; and their Principles being very contrary to those of *Bentivolio*, caus'd various disputes between him and those with whom he hapned to converse. I beseech you, replied *Urania*, if you and this good Company give me leave to make such a request, let us know of what they talked. With all my heart, answer'd *Nicomachus*, if you'll grant me pardon for the wrong which I shall doe to *Bentivolio* by forgetting many Excellent parts of his Discourse, and for the offence which I must needs give you by the imperfect recital of what I can remember. You need not make so many excuses, said *Theonbe*, to those who will confess themselves obliged to you for a great favour; and *Bentivolio's* honour must needs be secured, since if your memory should fail, of which we have no fear, you are furnish'd with a ready supply from your own judicious wit. If I could receive this Complement without blushing, replied *Nicomachus*, and might lawfully erre of choice, I would sin again by making some new pretence of silence, that I might be once more so obligingly reprov'd for not speaking. Pray, good *Nicomachus*, said the sweet *Irene*, put us not upon any further loss of an opportunity, which we have destin'd to know *Bentivolio's* and your last Adventure. I will be obedient, answer'd *Nicomachus*, and began thus.

The chief of our Visitants was *Pasentius*, who commonly brought with him an obstinate Gentleman call'd *Autautus*. When they came first, *Bentivolio* and *Eugenius* were engag'd in a Discourse concerning the rational belief of a Deity: And *Bentivolio* affirming, that he could not but be astonish'd that any man should so far degenerate from Reason, or apostatize from Integrity, as not to acknowledge so great a Benefactour, or forget so known a Friend; their entrance into the room made him break off his speech. Which *Pasentius* perceiving, after he and *Autautus* had

perform'd those Salutes which are usual at the meeting of friends, he crav'd pardon for the interruption of their Conference. To which *Eugenius* answer'd, Let us not leave off our talk, *Bentivolio*, for these Gentlemen are Philosophers, and friends of mine. Yes, said *Autantus*, and will not only think that we have wrong'd you, but that we our selves are depriv'd of a great benefit, if you judge us unworthy of your Conversation. We will go on then, said *Bentivolio*; and since we are engag'd in an important discourse, we shall be glad of your assistance to help us, as the difficulty of the matter shall require; and turning to *Eugenius*, proceeded thus. You demanded last, as I remember, the Reasons which made me so confidently assert the Being of a Supreme God.

My first Argument is the inbred Notion of a God; which as it shines in my particular Mind with bright Rayes of truth, so I find that in all Ages it hath been universally acknowledg'd by Mankind. This receives strength from the contemplation of the Nature of things: for I am forc'd to confess a first Cause by the very Existence of the World; much more when I consider both the Beautiful Order of the Systeme, and infinite Variety of Excellent Beings which makes up this noble Frame. I am convinc'd further of the truth of this perswasion, when I behold the vast number of those horrid Absurdities which flow from Atheism; and consider how easily all those Objections may be confuted which are oppos'd to the assertion of a Deity.

I like the method which you propound for your Discourse, said *Eugenius*; and if you will doe us the favour to declare in order what you have to say for the confirmation of the aforementioned Reasons, I will desire *Pasenantius* (for he is vers'd in this Controversie) after each Argument to put those Objections which are properly opposite. Since you judgethem all easily answerable, you will be put to no great trouble for their confutation; and we shall be more methodically resolved in our Doubts. I shall take what course you please, said *Bentivolio*, either by a continued speech, or else by making frequent pauses to allow a liberty

berthy for alternate Answers. For since our Design is only to apprehend that *lurking Error* which troubles those Crystal streams wherein Truth is represented, it is all one to me, either by insisting upon particular Arguments to fish with a single Line, or else by putting them all together to make use of a Net: But since you like the first way better, I do so too. When I say the Notion of God, I mean that Conception which we form of him in our minds when we think of him; as, *That he is the First Cause, the Maker of the World, the Governour of all things; That he is an All-wise, most Good, All-powerful, and absolutely Perfect Being, and so necessarily and eternally Existing; and consequently to be Worshipped, not only for the Excellency of his Nature, but as the benign Parent of all things, and great Benefactour of Mankind.*

This Notion is natural, that is, impress'd upon our Souls by that God whose Idea it is; men having not learn'd it by Custom, or been forced to the belief of it by any Law. It is a Truth profess'd by all Nations, who, notwithstanding the difference of their Customs, the variety of their Laws, diversity of Dispositions, and hostility of their Practices, have universally agreed in this, as a thing that naturally results from the use of Reason; and which even by such as have not spoken very honourably of God, hath been acknowledg'd as a common Prolepsis, that is, a connate Information. Of this I think my self the more assured, because no beginning of time can be assign'd when the World entertain'd this belief; but that the common Parent of Mankind, who was made with it, and to whom it was confirm'd by conversation with God, taught it his Children; who easily receiv'd it, because when they were arriv'd to that age in which they were capable of being taught by others, they plainly perceiv'd that it did naturally spring from the free exercise of their own understandings. If this were not true, I can give no rational account how it came to be generally receiv'd by the World; it being impossible that by Force or Fraud any contract should have been made to necessitate such a common Faith. For what Prince had ever power to enact such a constitution? or what

Oecumenical Sanhedrim ever met to consult about such a business? It is also manifest, That this is an everlasting Truth deeply engrav'd in humane Souls, since no successions of time have been able to wear it out. Though Falshood steal the Mantle of Truth, yet it cannot so conceal it self long; for Time will pull it off, and discover the Cheat. If it had been unnatural, men would long before this time have rejected it; and, being alwayes impatient of yokes, they would not so long have born this, which doth oblige them to the strictness of Religious observances. But they have been so far from abandoning this Truth, that they have not subjected it to be dishonour'd with Disputes, and so have declared, That this is that great Article of their Common Faith in which they all agree. If this which I have said be not enough to justify the Reality of this Truth, and to free it from all suspicion of Fictitiousness, we must confess that, notwithstanding our best Faculties, which are appointed for our guides, we are capable of being at a loss, when we have good reason to think our selves most sure of our way; and being bestow'd upon us to such mean purposes, we may justly cast this foul slur upon Nature, (to speak in the language of Atheists) that she hath made one of her best works in vain, having given men Rational Faculties without any possibility of being assur'd what is Truth by the use of them; and so hath expos'd them to a necessity of being deceiv'd, notwithstanding the pretence of a rare *Criterion*; and so hath not only made a snare of the best of Notions, but also having put us into a strong propensity towards the Divine Nature, and made us think our selves happy in that noble Love, hath abus'd us with a vain affection which hath no real object, and rendred us Fools by making us Religious. Which is so absurd to imagine, that it is not more incredible to say, That wise men build great Ships only to lie at hull, and drive up and down with every wind. Since then the evidence of Reason is so great, that it hath led all men to an ingenuous Acknowledgment of God, I cannot think that it is only a wildness of phansie, but a perverse disposition in men who have us'd themselves

to resist known Truths, that enables them to deny him: But that it is unreasonable to suppose it true of any, I should think them the only persons in whom Nature hath implant-
ed Errour.

When *Bentivolio* had thus declar'd the sense of his first Argument, *Pasenantius* was about to frame an answer; but *Eugenius* desiring his patience for awhile, intreated *Bentivolio* to explain himself more fully: For by that which you have affirm'd, said he, you seem to believe, that the Minds of new-born Infants are possess'd with a Notion of God, and that such as scarce know any thing have an actual sense of the Divine Being. I would not have you understand me after any such manner, replied *Bentivolio*: For when I say, That the Notion of God is inbred, I mean, That the Soul is principled with a natural sagacity, by which she is apt upon the first occasions which are administred to her after she is out of her Nonage, and admitted to the free exercise of her Rational powers, to make a clear acknowledgment of a Deity. The Energy of Nature being excited by outward Objects, there is form'd in our minds an Image of the Supreme God; this Effect notwithstanding being due to the innate virtue of our Soul as the principal Cause, and which doth owe to the Impulse of the foremention'd Objects only for the assistance of an Extrinsecal occasion. The Seed which is sown under ground awaits the warmth of the Spring to make it bud; but the blossoms and fruits which it sends forth are chiefly to be attributed to the Plastick power of the seed; not to the heat of the outward air. Humane Souls have many natural Ideas impress'd upon them, for which they were never indebted to Matter; of which that of the Cause and Effect is one: which being awaken'd in the Understanding by the Consideration of such a noble Being as the World is, hath present recourse to some excellent Nature as the Cause of so great an Effect. This rational capacity is plac'd in our Souls as an Antecedent Principle of mature Knowledge, and it improves and ripens it self into an actual apprehension of God by time and consideration. I understand now what you mean, said *Eugenius*

to *Bentivolio*, and if you please (added he, turning towards *Pasenantius*) you may let us see, if you can disprove what he hath said.

You have put a fair colour of verisimilitude upon this Notion, said *Pasenantius* to *Bentivolio*, by the greatness of your Eloquence; but the truth of what you assert lies so open to the mercy of powerful Objections, that it is no hard matter (as I think) to dispute probably against it, and to allege various reasons which disturb the belief of what you have said. That this universal acknowledgment signifies not so much as you would make us believe, seems to be evident from this, That you all confess the God of whom you speak so confidently to be Incomprehensible; that is, neither perceivable by our Senses, because he is Spiritual, nor to be comprehended by our Mind, because he is Infinite. The weight of that allegation which you make of numerous witnesses seems to be lessen'd in that the greater part of them are Fools, and you despise them when you please for their Ignorance. Their folly is but too apparent in those ridiculous Explications which they have given of the Deity; and you your selves confess them worthy to be abhorred: For there is nothing so contemptible but the rude Heathen adored it for a God. This testimony is not Universal neither; for many Nations never heard of God, and in those which did many have profess'd Atheism, and there is no doubt but many more did think there is no God, who durst not express the sense of their minds in words. Those which were seduc'd into this belief may well be suppos'd to have been out-witted by Politicians, who cunningly invented, and afterwards made use of, the Notion of a Deity. But if it had not taken its Rise from them, yet the fears which vulgar minds unacquainted with natural Causes are apt to entertain upon extraordinary Accidents would incline them to think, that God was the Author of that which they did not understand possible to be produc'd any other way; and it was easie to propagate such a vain belief by Tradition. For such as had been deluded first, would be apt to transmit it to successive Generations, and spread

spread the Infection from one Country to another. Besides this, it is manifest enough that those great Deists who concern themselves as great Patrons of this Faith, and seek applause by endeavouring to make Profelytes, do believe no such thing themselves; being guilty of those enormous crimes which nothing but the Disbelief of a Just and Potent God could make them commit.

I did expect some such Objections, replied *Bentivolio*; for that dull Principle Atheism hath not been able for many hundreds of years to improve the Minds of those who entertain it, or teach them for its defence to adde any considerable thing to the boldness of their few Predecessours: and by discovering the falshood of each Allegation in order as you have recited them, I will shew you with how little reason they magnifie themselves against the Truth.

As to your first Exception, I grant, That because God is Spiritual, we cannot perceive him by any of our external Senses, nor paint his sublime Nature to our selves in Corporeal Images; but since he hath given us divers Faculties, which are so many distinct wayes of perception, we can no more justly conclude that he is not Knowable by our Understanding, since he doth not fall under the notice of our outward Senses; then we can infer that there is no such thing as Sound, since we cannot hear it with our Eyes. When we see a Ship under sail, we often discern no Pilot with our Eye, yet we know that he is at the Helm, because the Vessel escapes the circumjacent Rocks. But whereas you say, That we do not perceive God by our Understandings because he is Infinite; I must take a larger compass to give you satisfaction, and convince you that we do. I grant that it were too great a presumption to hope to bring down that Excellent Being, God, to a just equality with our Understanding; since we are inform'd by our own Reason, that he is rais'd far above the highest reach of our Imagination. The Nature of the Godhead must be Infinite, because if it had bounds it would be imperfect: and though we conceive this Immensity rather in respect of those degrees of Virtue and Power and Duration which are contain'd in his

great Being, then by Extension of Figure or Unlimitedness of Space; yet those Degrees being unmeasurable, when we conceive of God as the most Perfect Being, we always grant that he doth incomparably exceed our best Conceptions. Yet our Assurance of his Existence is not hurt by the Imperfection of our Intuitive Knowledge of his Essence. To say that because we comprehend not the Divine Being, whose Nature we know to be Incomprehensible, therefore we have no Reason to think that it doth Exist; or because we understand him not perfectly, therefore we know him not at all; is no more reasonable then to affirm, That there is no Sea, or that we do not see it in part, because we cannot grasp its vast compass in one look. For though we are not able to frame a complete Image of the great God in our confined Minds, yet the power of our Reason compels us by the force of strong Arguments to acknowledge the truth of his Existence, and assures us concerning the properties of his Nature by rational consequences; and we do most distinctly apprehend the Divine Perfections when we do endeavour to entertain our selves with the Contemplation of them, because they do more fill our thoughts with the greatness of their Essential Worth, then any bodily thing can doe; neither are our minds troubled with those Limitations and Littleneffes which we meet with in our perception of other things.

I grant it is ordinarily said, That the Divine Nature cannot be known; but we must distinguish between that which subtil Atheists pronounce upon Design, the unwary Rhetorick of foolish Oratours, and the well-weighed Assertions of considerate Philosophers. For many speak of Knowledge who know not what it is to know; and so being ignorant, that all the knowledge of which we are capable is only to understand the Properties of things by their Effects, they puzzle the weak, make sport to Atheists, and are pitied by the Ingenuous for their Ridiculous Philosophy. We are not allow'd such intimacy with any created Being as to see its naked Essence; that is hid from mortal eyes; Nature in all her converses with Men keeps her veil on,
which

which none yet have been able to pull off. Therefore I infer, That the Properties of the Divine Nature are as perceivable as those which belong to any other Subject: The virtue of the First Cause being as manifest in its Effects, as the Powers of any which are Secondary, whose Properties we know only by their Effects.

These things being consider'd, I know no reason why we should not think the Godhead understandable, except we judge it good sense to say, that because we cannot look directly upon the Sun with our weak eyes, therefore we do not perceive its glorious Light when it is reflected: For God is represented by his works as it were in bright Looking-glasses. Or if, because some things in the Divine Nature do transcend the power of our Perception, we ought to think that we are not sufficiently assured of its Being; why do Atheists grant so freely the Existence of Matter, and talking confidently of its Nature make no doubt but it is Quantitative, and yet cannot tell whether it be divisible into Finite or Infinite Parts? Those who argue after this manner do only take a poor Sanctuary in a Sceptical device, and say, We know nothing, because we know not all things; or, which is all one, because we are not able curiously to explain the *Modus* of every thing, therefore we are not sure of the Existence of any thing; and that we ought to reject the most known Truths, because we cannot give a Reason for all particular Effects. But will any rational man give credit to those who deny the Being of God, and do not believe what they themselves speak when they say so? Those great Philosophers, who well knew that Modesty doth always become us, and especially in Divine Enquiries, have confess'd that, considering the great nature of the Object, they thought themselves more happy in that little knowledge which they had of God, than in the most perfect understanding of less worthy things.

But because this Notion will receive a clearer Explication, and so a fuller proof, from the Arguments which I am to produce, I will at present confine my Discourse to answer your other Objections. You said, That a great part of

those who are concern'd in this universal confession of a God are Fools, and thence deduce the invalidity of their testimony. Really, Sir, if the opinion of Fools is to be despis'd, I might very well except against the Objections of Atheists: For they disbelieve, or at least deny, what we say concerning God without any Reason. They object we never saw God: It is true; but affirming his Existence, we shew them his Works as a testimony of his Being. They never saw any thing to the contrary, yet say there is none. But since the case admits of no proofs by Eye-witnesses, this advantage lies on our side; We give a good reason for what we say, whilst they have none but the sullen obstinacy of a perverse Will.

But since the evidence of this Notion depends upon universal acknowledgment, and the World is divided into two parts, the Wise, and those that are of Weaker understandings; we ought not to think its truth disparag'd because men of slower parts receive it; but rather confess that it is a natural Verity, since the dullest do so easily understand it. That it is no Artifice in them is manifest, because they are weaker then that they can hope to deceive: and that they are not out-witted by others for want of ability appears by this, that Wise men, who are not easily impos'd on, profess that they cannot but believe it.

Whereas you say, That it is an Argument that many Nations did not understand what they spoke when they talk'd of a God, because they gave so many absurd Explications of his Nature; and that we cannot rationally think our selves oblig'd to believe that there is a Deity, because of their testimony who have also told us that every thing is a God: I desire you, *Pasenantius*, to consider whether if the simple Notion of a Godhead had not been natural, it could have been possible that men should have attempted to have made any particular Explications of it. The truth in general is confirm'd by these mistakes: except we think that the making of a false description, or putting a wrong name upon any man, destroys his Existence; or that there is no Sun, because some have imagin'd it to be only a burning stone, and

and others have taken it for a shining Torch. But as their speaking of God, though they said what was unworthy of his Nature, supposeth his Existence; so the Reason of their Errour in the misapprehension of his Nature was only a shortness of Reason which disenabled them to explain a great Truth, and they mistook by endeavouring to deduce a false Conclusion from true Premisses. For having understood not only that there was a God, but that he was universally acknowledg'd to be Good, they inferr'd weakly that every Good thing was God. We must pity them in their Errour, but not deny Truth, because they misunderstood it. It is a great want of Logick to conclude that no good thing is God, because they judg'd every good thing to be so. Whilst they knowing that the Divine Nature was infinitely good, took every good thing for a Deity, and bestow'd that incommunicable name upon all Beneficial Creatures; some say, and that not without reason, That though the vulgar suppos'd the Divine Power to be spread through the Nature of all things, yet Wise men were not wanting amongst them, who taught them that it was but one great Mind, which was also the first Cause of Being, and exhorted them to worship him as their Creatour. By which you may see, good *Pasenantius*, that you have no reason to conclude that there is no God from what they said of him, and possibly that they did not mean so unworthily as they seem'd to speak.

You do well, said *Pasenantius*, to make your Party as considerable as you can; but since your Argument supposes the acknowledgment of this Notion to be universal, what say you to that which I objected against their Numerousness? I remember what you said, replied *Bentivolio*: for to perswade us to believe that the number of those which are on our side is not so very great, you told us that many Nations, whom we think to be for us, did never hear of God, and that in those which did, many have profess'd Atheism, and more would doe so, but that they dare not. To which I reply, That any whole Nation was ever so barbarous as not to acknowledge a God, is a saying for whose truth we

E e e

have

have no evidence. In ancient times no such people were known, and the late discoveries of Countries formerly unknown have assured us that they have not been so Atheistical as to deny a Deity; but by reason of a fatal Ignorance, whose Cause peradventure is not so easily discoverable, were guilty of some gross mistakes concerning it. Such as have travell'd into those parts which we have most suspected for Irreligion, have convinc'd us of that Errour, by giving us an account both of the names of their Gods, and the manner of their Worship. As to others, who would make us believe that they are Atheists by speaking against a Deity, I answer, That they have been but few in comparison of the rest of Mankind; and that you prove no more by this Argument than that which none ever denied, that it is possible there should be Monsters. Some few minute Philosophers have been registred by Antiquity as blots in the History of the World for entertaining such an absurd persuasion; and some such have been produc'd of late years, and with their Atheism they have patroniz'd other opinions so Monstrous, that Humane Nature is astonish'd at the rehearsal of them: As for example, That what they say against God's Existence may be both true and false, or neither; and That there may be a God who at the same time also may not be. But suppose that some of these Gigantick Philosophers should happen to have six fingers upon an hand, or six toes upon a foot, would that enforce us to conclude, that it is natural for all men to have as many? If some be blind, or deaf, or want any usual member of the body, will they make us believe that those defects are not Monstrous and Irregular? How small is the number of these obstinate dissenters in comparison of those who assert us this great Truth? If we think it reasonable that all the World should conform to their opinion, why may we not as well allow authority to two or three Mad-men to give Laws to the sober part of Mankind? God hath impress'd this Character upon mens Souls, and there is no more reason that he should lose his right in them when they have blurr'd it with foolish imaginations, and made it less legible

to themselves by the effects of their ingrateful disobedience, then that true owners should forfeit their just pretensions to their Plate, when Thieves have endeavour'd to deface their Arms, and cut their marks out of it.

You dispute plausibly, said *Pasenantius*; but why may not we think that Politicians, as I told you, invented this Notion, since we commonly see the good use which they make of it? You might have done me courtesy to your Cause, said *Bentivolio*, if you had not mention'd this Objection; For the great advantage which Politicians make of it proves that it's natural. How could they have made use of the Divine Name, and by it put an awe upon people, but that they were acquainted with it and dreaded it before? How could they have perswaded valiant men to venture their lives for their Country, by promising they should be Gods if they died in the attempt, if they had not been prepossess'd with venerable thoughts of Deities? The Imposition of counterfeit Money doth suppose the use of good Coin. It's true, that cunning States-men feign'd many things under pretence of Divine Authority; but what would that have signified if the notice of God had not been more ancient than their fictions? They abus'd Mankind with fabulous Narrations of Celestial Visions, fill'd Religion with Superstitious Rites, and pretended to have receiv'd from God as Divine Laws those Rules by which they serv'd their particular designs; but they could not have perverted Religion by such undertakings, if the people had not acknowledged a God by their own natural instinct.

But as it hath been said of old, replied *Pasenantius*, why may we not think that Panick fear brought in this terrible Notion of a Deity? It is not imaginable, said *Bentivolio*, that men should entertain the fear of a God in their Souls, but that they knew there was one. Nothing can be more foolish than to honour a God whom we our selves make; but it is rational to adore him that made us. Great accidents in Nature giving fresh testimonies of the Divine Power, awaken in us apprehensions of God's Presence, and the Conscience of our own guiltiness may very well make

us fear; when we know that we do not only deserve punishment, but that he whom we have offended is Just and very Able to inflict it. I will no longer dispute against this Phantasia.

Whereas you mention Tradition, by which (as you say) men seem to have receiv'd this Opinion, and afterwards to have communicated it successively as they do other Opinions and Customs: If I grant that it was spread by Tradition, my Concession would be little to your advantage; for I mean that it was deriv'd first from God, who implanted it in Humane Nature, nourish'd it by a Converse with the first Man whom he made, and with many others, who afterwards convey'd it successively from one generation to another: and thus the Objection is no more destructive to the Natural Verity of this Divine Notion, then it is undecent for a Man to stand upon two Feet. But since you allow not that it was Traditional in this sense, I must crave leave to ask whence this Tradition had its Original. If it had no Beginning, it was an Eternal Falshood; and as I shall have occasion to prove in my following Discourse that this supposition is impossible, so for the present I must tell you, it is not good sense to say that a Tradition was Eternal; for all Traditions, being Opinions or Modes of Action receiv'd from some first Author, must have a beginning. It is a bold Arrogance to say that there was any Age in which Mankind liv'd without the acknowledgment of a God; since there is no foot-step in History to lead us to such an Imagination, nor any Writer that tells us who did first persuade men to believe that there was a God, or mentions the time when men quitted the contrary Opinion of their Fore-Fathers, of which they are usually very tenacious. If the World was generally Atheistical, how was it possible to eradicate that Faith out of their minds, and to introduce into the Catholick Creed a new Article which is so troublesome, that Atheists have confest that it is one of the most vexatious Opinions in the World to suppose an Omniscent God set over us as a watchful inspectour of all our Actions? Though the Notion be useful even to Atheists them-

themselves now it is receiv'd, yet it is not to be apprehended by what Artifice any Anti-atheist should perswade Mankind to imbrace such a belief, but that it was correspondent to the natural sense of their Souls: And it is very difficult to imagine how men should think of it, but that it is a common Dictate of reasonable Nature.

Well, well, said *Pasenantius*, I am too apt to think that you have a devout regard to this Deity of which you speak, because you have taken so much pains to enable your self to defend his Interest in the World: though I see that many who pretend themselves to be Patrons of this Faith, and endeavour to propagate it in the Minds of others, do not believe any such thing themselves; because they do as manifestly deny that there is a God by their guilty lives, as Common Atheists do in their blasphemous Words; so that this verbal acknowledgment of a Deity only shews that some men would have us think that they believe what indeed they do not.

The power of this Objection will easily vanish, replied *Bentivolio*, if you will please to give me leave to shew you, That to have the Notion of a Deity in our Minds, and to adore it with a submissive Will, are not only two things; but that it is too possible to know that there is a God, and yet not to correspond with that knowledge by an Obedient deportment. The truth of this will easily appear from the Observation of our common practice in other things. Who knows not that Health is one of the greatest Felicities of humane life, and that an universal Temperance is the most assured Method by which it may be preserv'd? and yet how many by an irregular Mode of life throw away this inestimable blessing? What? Shall we say that there is no such thing as Health, or that it is not infinitely more eligible then Sicknes, or that men do not know it, because they sometimes make themselves sick? No, no, it requires more to cure the Gout, then to know that it is a Disease which affects the joynts; and the pain of it is no less great, because men do not take that care which they ought to avoid it. Do not men perceive in

Fff

their

their Souls a Natural Obligation to the practice of Justice, and know certainly they should not invade the Rights of others, because they would not be disturb'd in their own possessions? and yet how frequently Wrong is done appears but too evidently by the complaints of the oppress'd: so that the enormity of the impious is no Argument against the Existence of God, neither doth it prove that they have no knowledge of him in their Souls; but rather declares that they are Apostatiz'd from God, and as a punishment of their Revolt are fallen into a double mischief, that is, the perverse obstinacy of an irregular Will, which is the root of the unlucky strife between the Rational and Sensitive appetites; and also into a defect in their Judgment, which doth not with a sufficient constancy bear up against the rebellion of uncontroll'd desire, and make that which is truly good alwayes more visible then those false Appearances which do so easily catch their Passions.

This is enough to demonstrate, that the strength of the Argument is not weaken'd, though the right use of this excellent Notion be perverted, Men being not necessitated to improve it to the utmost advantage, though God has enabl'd them and exceedingly oblig'd them to doe it. I might also tell you, *Pasenantius*, that besides an ingrateful Perverseness men have a wild Phantasie, which helps them when they endeavour to evade the suggestions of their better Intellect; and though they are not able to rub out of their Souls this well-fix'd Notion of a Deity, yet they may draw a false picture of the Divine Nature, and make bold to misinterpret the Declarations of God's Will, and so persuade themselves that his Commandments may be neglected without Sin in some cases; or phansie that there are fond Indulgences which God hath for some persons, into which number they will be sure to thrust themselves; and, it may be, suppose, when the sense of their guilt haunts them, that they may easily make amends for the offences of their Life by a Repentance at their Death. So foolishly cunning is Humane Nature to cheat it self.

Here *Bentivolio* making a Pause, *Eugenius* and *Pasenantius* gave

gave him thanks for the patience with which he receiv'd the trouble of this Entercourse, and desir'd him if he pleas'd to proceed to his other Arguments. With all my heart, said *Bentivolio*, since I perceive you are not yet wearied, and went on after this manner.

The truth of the fore-mention'd Notion shines more brightly in my Mind, both when considering my own Existence I find there no small Arguments of its Divine Author, and also when I perceive my self placed so advantageously in Being, that, as from a convenient station in a noble Theatre, I am able to contemplate the admirable Schemes of those Magnificent Works which the Divine Nature hath set round about me. When I consider the Greatness of the Universe, the Variety of its Excellent Parts, and the beautiful Order which appears in their accurate Connexion I am forc'd to acknowledge an Almighty Skill: When I behold that innumerable Multitude of Illustrious Balls which shine round about me, see them rank'd in such fit distances, and consider their Regular Motions; whilst I take notice of that useful Vicissitude which returns so constantly in the seasons of the Year, the alternate succession of Night and Day; and find the Reason of every Appointment so great, that nothing could have either been contriv'd better at first, or can be alter'd yet, but it would be so much for the worse, that it would prove like the dislocation of a joynt: I cannot but behold the Omnipotent Wisdom of the great Creatour, except I should think my self blinded with too much Light, and am forc'd to conclude, that a Divine Power is the Author of this Excellent Machin, in which Infinite Wisdom is so visible; unless I should be so unworthy as not to allow that just acknowledgmen't to God, which all the World doth grant to the wit of every Artificer, who is alwayes magnified according to the Skill which he expresse's in any curious Work.

When I see the *Sun*, that Glorious Prince of the Stars, by the help of his own Rayes, and think with my self what wonderful Effects are produc'd by his warm Influences; may I not as rationally make a Question whether I see it or

no, as doubt that a God made it? Who chalk'd out the oblique Rode of the Zodiack, and taught him to withdraw so far in Winter as to give the over-heated Earth leave to cool it self; and yet made him come nearer in Summer, because then it wants his Presence to ripen its Fruits? Who commissioned the *Moon* to be a Deputy-Sun, and gave her Order to supply his place in the Night, and commanded her to step a little beyond the Sun's Walk to take away the Horrors of Darknes, and by a moist warmth to advance the Generation and Growth of Vegetable Beings? Who appointed them both to guide men in the reckoning of Time, not only to measure Solar Years by the Annual Motion of the Sun, but to calculate Lunar Months by the Phases of the Moon, and to tell Hours by the help of Diurnal and Nocturnal Dials? Who adorn'd the Heavens with those glistering *Stars* which dance so orderly above our Heads, and carrying about such multitudes of bright Torches make up the want of one Great Light with many Little ones? These tell poor Sailors where they are when they have lost their way; whilst they are visible, by themselves, and when they are hidden, by the Load-stone, which is order'd to correspond with the Poles, and so lets them know how far they have made their Voyage Northward or Southward, in which they cannot fail, the Axis of the Earth being directed to keep a perpetual Parallelism.

From hence I am transported into the Contemplation of the neighbouring *Air*, that transparent Vehicle of Light, destinated by the Benigne Creator for the large Aviary of all sorts of Birds, and where those which are Musical do continually sing their Maker's Praises. God hath made this the great Treasury which supplies all living Creatures with Vital Breath, and hung it up as a great Sponge to entertain the Vapours which are exhal'd by the Earth and Sea in Clouds, out of which they are squeez'd into Showres, and rain'd down upon such Places as could hardly be water'd with any other Buckets. He made this the Receptracle of those *Winds* which not only dissipate putrid Exhalations with a cleansing Fan, and check the violence of immoderate

Heats

Heats with fresh Breezes, but attend seasonably in all Quarters, and with strong Blasts swell the Sails of deep-loaden Ships, and relieve the necessities of useful Mills, which without their aid would be becalm'd at Land; and which do not only grind our Corn, but winnow it first that it may be fit for Meal; which also draw our Water, saw our Wood, and blow our Fire.

Now I have nam'd *Fire*, how can I forbear to mention the Virtue which Almighty Goodness hath prudently bestow'd upon it for our Benefit? What rare Effects doth it produce in the common Kitchen, in the Chymist's Shop, and in the Miner's Fornace? In all which it dissolves, coagulates, concocts, and, in short, assists all Artists so many several ways, that it may be truly call'd *A Generall Servant to Mankind*. If after the Fire I should speak of *Water*, how visible is Divinity upon the Sea to any that consider the vast Bounds of the deep Ocean, that see how it carries our Ships upon its smooth Back, and so is made a rare Instrument of universal Commerce, and advanceth the Profit and Pleasure of every Country by Correspondence with others which are extremely distant? It is a plentiful Nursery of delicate Fishes, and out of its inexhaustible Treasury of Waters sends forth useful Streams into the Earth through divers Holes which are bor'd deep at convenient Distances, and forceth them to climb up to the Tops of Mountains, not only that they may be able to run down again with ease, but also to carry themselves to such Heights afterward as mens Necessities require.

After this I view the neighbouring *Earth*, which chequers it self with the Sea to make one Globe of both. I esteem it no small occasion for Admiration to see that which is heavier fall under the lighter Water only in some places. How could it have been, but that the All-knowing Creator having priviledg'd some Spots, charg'd the Sea not to molest them with Water, lest there should be wanting a convenient Habitation for many sorts of living Creatures which cannot subsist but upon dry Ground? It is a great pleasure to me to see it emboss'd with goodly

G g g

Moun-

Mountains which by their Height defie the proud Flouds, and oppose the barrenness which seems to reproch their scorch'd Out-sides with their full Veins of rich Minerals, and the Quarries of noble Marble which they contain in their great Bellies. But this is nothing in comparison of that Admirable Position by which the Earth is made a pleasant Habitation, capable of all possible Advantages from Heat and Light: For its *Axis* keeping parallel to its self, and inclining in so fit a Proportion to a Plane going through the Centre of the Sun, frees those who dwell upon it from the tedious Darknes of too long Nights, and the trouble of over-hot Dayes. Sure the dull Earth was not so discreet as to make this Order, nor the rambling Atoms so lucky as to execute it in their fortuitous Concourse.

I should be in danger of losing my self, if I venture to lead you through those infinite Wonders which Divine Skill hath shewn in those different Orders of Being with which this small Globe is grac'd. God hath made the Earth an Archetypal Patern of a natural Embroidery border'd with Water-work; but it is so inimitably perfect, that the best Workmen have sought praise only by coming near it in some faint Resemblances. He hath made the Bottom (as all Artists use to employ their courser Stuff) because it is not seen, of Rubbish, common Earth, Clay, Sand, Coals or Stones. To raise plain Being to the order of growing Life, he hath adorn'd the Ground-work with green Grass. The colour being chosen with much Prudence, for it is so convenient to our Eyes, that they are not hurt with looking upon that which they must often see. Above these we may discern the most proper Artifice of Forest-Work, but not only done better to the Life, but more profitably for use than that in Arras: For the great Trees, appointed for other Designs then to grace the Picture, supply us with Timber, which is one of the chief Materials requisite to build stately Houses, magnificent Ships, and Sacred Temples. Whilst they stand, they have real Shades, which please more senses then the Eye; and when they are cut down, lest the Work should be defac'd, others by a natural

tural Art are made to grow up in their room. Because Trees cannot remove from their places to fetch Provision, they are made with their Heads downward, and being fasten'd to the Earth they have their Mouths alwayes in their Meat; and though they cannot make themselves Cloths, they have no reason to complain, because God hath inclos'd them in Bark, and arm'd them against Injuries with Prickles, and taught the weaker Branches to elasp about stronger Boughs and the Trunks of more robust Trees, and so to support themselves by laying their feeble Arms upon Crutches. He hath beautified them also with broad Leaves, fair Blossoms, and delicious Fruits, and plac'd them to a great advantage of his Work among infinite Varieties of sweet-smelling Herbs and rare-colour'd Flowers, useful for Diet and Medicine, and mark'd with Signatures which give notice of their Virtues, and teach those who need them their particular Uses: and before they go from their places, which many of them can hold but for a Year, they leave Seeds which grow up and supply their Vacancies.

That this Divine piece might not want any proper Ornament, God hath beautifi'd it with such Imagery as is not to be found any where else; for by an excellent Disposition of rare parts visible in the Composition of all sorts of living Creatures, as by a pleasant admirableness of Experiment, God hath shewn there how many wayes they may be made, bred, fed, and taught to defend themselves. Motion also is there represented to the Beholder's Eye; for the Universal Parent having made Life to move, gave his Creatures leave to go whither they please, and hath also assisted their Motion with Sense, that the walking Animals might know where it was best to bestow themselves, and, as occasion requir'd, provide supplies necessary to maintain their Life. Thus he instructed *Birds* to make proper Nests for their Young, and to hide them in Bushes; and those which are destitute of these Accommodations he hath furnish'd with as proper securities, instructing them to lay their Young in warm Sand or in the clefts of Rocks, and order'd

them to feed them there till they are able to work for their own Living. Whilst such Impotent things relieve their weakness with so much Discretion, it is a rare Document that they are taught by a Nature which is more wise then they. Amongst these Considerations I cannot forget the Earth's Fruitfulness, which being appointed for a general Magazine of Provisions, doth not only satisfy the Necessity of its Numerous Inhabitants, but support their Delight with supernumerary Additions: Indeed hereby shewing not so much its own inexhaustible Fecundity, as God's equal Liberality. Thus the World is made a most commodious Habitation furnish'd with all Necessaries, set off with all pleasant Ornaments, peopl'd with variety of noble Inhabitants, and, in short, is such a perfect Contrivance, that nothing could have been more specious for Beauty or fit for Use. Yet I do not wonder that many men are not much affected with the Glory of the Divine Works, because they have seen them long; for it is well known that Fools are more apt to be taken with the sight of things which happen seldom, then of others far more admirable which have been long before their Eyes. It is another piece of their Folly also, that when any new thing is shewn to them, they always look over that which is most to be wonder'd at; of which none can make any doubt who doth remember what ill luck poor *Zeuxis* had when he expos'd that Incomparable Picture of his Centaures to the view of the dull *Athenians*.

If I had time, continued *Bentivolio*, to shew you the principal Jewel which God hath lock'd up in this fair Cabiner, whose outward Case is seen by many, its self but, by very few; it would not only perfect my Argument, but, as I think, make it impossible to doubt who was its Author. But since my Discourse hath been too prolix already, I will break it off here, not doubting but that if it hath been tedious to be heard, yet it is as difficult to be answer'd.

Do not you believe, said *Eugenius* with an obliging Air, that any in this Company can be tired with hearing, whilst
you

you are willing to speak. We have time enough, and shall never think it capable of better improvement than by conversing with you; and since the Subject is Noble, pray do not wrong it by omitting any thing which, if it were not for your courteous regard of our Patience, you would say concerning it. I do not know, replied *Bentivolio*, how far your Civility may occasion your trouble, but respecting your Commands I will go on. That which I have ever look'd upon since I could distinguish one thing from another, as the most admirable Work of knowing Nature, is the most perfect of all living Creatures; a Man; whom as God hath made a rare Instrument of his own Happiness, so I cannot but think that he design'd him for an unanswerable Proof of the Divine Skill, and intended that he should alwayes have as near him as he is to himself a lively Demonstration of the God whom he is to adore. Here I know not which to admire most, the orderly Progress of his Wisdom in forming the Parts, or the rare Contexture of the Whole when it is finish'd. How would it transport you, *Eugenius*, if you could perceive the successive Methods of Generation by which the *Embryo* is fram'd in the Womb, as plainly as you can see the regular endeavours of prudent Bees, when they raise their waxen Cells, through Glasse-windows made in the sides of their Hives? Would it not astonish you to discern busie Nature laying the first Designs of a *Fœtus* in its warm Receptacle impregnated with the Prolifick Virtue of both Sexes; and having fill'd the Cell with a Crystalline Liquor, as a proper material to work upon, in the midst whereof the early bud of young Life first appears in a salient Motion, then for the inclosing thereof in a fit Mansion see her envelop it with a thin Membrane, and afterward observe how she draws from this Centre the various lines of Life which complete the whole Circumference, whilst she carefully stretcheth some small Fibres from one side of this narrow Work-house to another, not much unlike the manner of the subtle Spider, when she fastens the slight Beams of her pendulous House to the walls of the Room where she dwells; and when this rude Draught

H h h

is

is to be brought towards a more perfect Form, to see how judiciously she selects one of the longest Threads, which being appointed for the back-bone she extends like the Keel of a Bark, raising from each side proportionable Ribs, and making them to meet in the middle at some small distance above it frames the Hull of this little Vessel; and having prepar'd so much room, to see with what care she begins to furnish it with agreeable Utensils, as the Heart, Lungs, Liver, and many others, which to keep safe she covers with the *Thorax* and *Abdomen* like the upper Decks? Designing a Head to these, and having provided a small Mass of pulposus substance for the Brain, she forms it into a round Tower for the principal Residence of the Soul, and afterwards walls the Acropolis with a Skull: having appointed the Inferiour parts for considerable services, she proportionably strengthens the Members with hard Bones, and, that they might not be wearied with the burthen which they are to carry, makes them insensible, and ties them together with Muscles entred into the bone upon both sides of every joynt, which are intended for Pullies of rare Motion not yet experimented: and that as occasion requires there may be a communication of Sense through all the parts, she unites the whole frame with Nerves, which take their Original from the Brain. Having bestow'd a small quantity of spirituous blood upon the Heart as a stock to begin the Trade of life, she also gives it Ventricles to receive it, and convenient Doors through which it passes for the relief of its indigent Neighbours; and by a perpetual Motion through Arteries and Veins both preserves and increases it self, and walking its daily Rounds about the Body, bestows upon every part the same food by which it self is nourish'd, warming them all with a vital dew.

Whilst these things are doing, and one that warily observes stands by, and perceives how many dissimilar parts arise out of a little soft Glue, and sees them put together with an accurate symmetry without any visible Artist attending to perform these excellent Operations; what can he imagin but that a God is near, who says, Grow there a Bone,

here

here a Vein; Let this be an Head, and that an Heart? It is also an evident testimony of the Divine Wisdom, when after a few Months the just configuration of all the Parts being finish'd, and they fenc'd with Skin, the Medal of a little Man appears swimming in watry Milk, that is, encompass'd with Nourishment, which now he needs to preserve his young life, and to augment the Body to a just proportion; where it also learns to suck before-hand, and to prepare it self betimes for the Course of its after-life, which is to suck still; the same sort of Nourishment being provided in the Breasts of the Mother, that when the nine Months stock is spent or grown unfit for use, it may not want something to live upon when it comes into the World. When the Plastick virtue of the Soul hath discharg'd its duty, and the *Embryo* out-grows his lodging, Time having so matur'd its life, that it is ready to fall from the Tree like ripe fruit, that which was destin'd to live, is born; but that so feeble a thing as an Infant should so easily break its prison or open so many Doors, can be resolv'd into nothing but the never-failing Skill which ever attends upon all Divine Operations.

Since Eternal Wisdom does take so much pains in forming of a Creature, you will expect that when it appears, we should see something correspondent to the Divine care, and really we may. For if we consider the Organs of Sense which beautifie it externally, and the Faculties of the Soul with which it is accomplish'd within, we must confess that the vigorous spirit of warm blood, or the Plastick power of a Rational Soul, which have been imploy'd in this Work, were only instruments to some nobler Agent: and that it is infinitely above the Ability of our nature to produce such an excellent effect of it self, is manifest in this, that by the repetition of most watchful observations we are not able to understand how it is done. When we consider the external Instruments of Sense, we find them put by an ineffable skill in most useful places and just numbers, and contriv'd with Accuracy of Proportion to their different Uses, which is that they might be Avenues by which the Soul may fall

forth of its close Cittadel into the open Campania of the great World; by which means the Soul is completely fitted for a correspondence with all sensible Objects, and so is both enabled to administer to its own necessities, and made a rare Engine of Pleasure to it self, being accomplish'd for many excellent Operations.

By the *Eye* our Mind grows acquainted with Light and beauty, and through transparent Tunicles receives the delightful mixtures of Colours, the symmetry of well-cut Figures, with the variety of graceful Postures and Motion, which she represents to her self by a Convex glass made in an Oval form. In the *Ear* she lies Perdue making Observations of Noise, whilst all sorts of Sounds beat upon her Drum as they march through those hollow Caverns in which is plac'd the rarest Echo in the World. She useth the *Nose* not only as a Sluce to drain the Head, but hath made it also an In-let to the pleasure of sweet Odours. By the power of *Feeling*, which is spread over all the Body, she sits like an *Arachne* in the midst of her Loom, and is well aware of all Motions which are made in it, and is awaken'd by every new impulse to stand upon her Guard. She hath bestow'd the office of *Taster* upon the Palate; and because it is not fit that any hurtful thing should enter into the Stomach, she hath assisted it with three other Senses in the performance of its duty. Lest the stock of life should fail, Nature being at a continual expence to maintain it, she hath appointed two faithful Monitors, Hunger and Thirst, who in due seasons forget not to call for fresh supplies. In the *Mouth*, which is the first room where her Provisions are bestow'd, she hath appointed two rows of Teeth to rough-grind the Meat, that it might be the more easily digestable; and put an *Epiglottis* to cover the passage which leads to the Lungs, lest when we drink, the Liquor should mistake its way, and go into them. Prudent Nature knowing to what narrow limits of Duration we are destin'd, to prevent a general decay which Mortality threatens, hath commanded the Individuals to propagate their kind, and to make it possible, hath contriv'd a proper distinction

inction of Sexes, and render'd the Obedience desirable by a love of Posterity and other sensible endearments.

It were too tedious to discourse of that amicable conjunction of Heat and Moisture, by which Life is preserv'd in the Body, like Light by Oil inflam'd in a bright lamp; or to detain you any longer in the Contemplation of other parts of the Body, and to speak of the Offices of the Stomach, Liver, Lungs, Diaphragm, Spleen, Gall, and Reins, and to shew how fitly every Vessel is plac'd for its use; because I design not to read an Anatomy-Lecture. The wisdom which appears in the least member is so great, that the Dissection of a Finger or a Toe hath discourse enough in it to convert an Atheist, but that for his disingenuous obstinacy he is condemn'd to continue such as he is. Though I possibly have wrong'd my Argument by making no better an explication of Mysteries, which you cannot but perceive to be so great that they are no proper subject for an ordinary Eloquence; yet by that which I have discours'd you may imagine what those rare Anatomists would have said, who have often taken this excellent Machine in pieces, that they might more fully discover the Divine Artifice by which it is put together.

But having said thus much of the Organs of Sense which appear in the Body, I will also adde a short Discourse concerning the Nature of the *Inward Faculties of the Soul*, and so conclude this Argument. God in all his works doth usually perform more then that which ought to be esteem'd enough, that we might not be able to make the least pretence that he comes short in any thing. This is so manifest in those rare Powers which he hath bestow'd upon the Soul, that we need no further proof. The chief of these noble Faculties is our *Understanding*, by which the Soul both takes notice of it self, and so enjoys the great pleasure of a reflexion upon its own Being, and is admitted to the Privilege of knowing its own and the World's Creator, and honour'd with the Contemplation of all things, and, when it pleaseth, views their Properties, Repugnancies, Agreements, Symmetries, and Disproportions; by an active

Reason discourseth it self into great perfections of Knowledge, and by a sagacious Collection of various Rules entertains it self with the Invention of profitable and delightful Arts. By *Liberty of Will* a man is made Master of his Actions, and put into an honourable capacity of offering to his Maker voluntary Sacrifices, and enabled by the choice of his Duties to please that God who values none but willing Obedience. That we might be well guided in the choice of fit means for the attainment of that last End which is the chief Good of our Souls, God hath written practical Rules on our Hearts, and set that tender Principle, *Conscience*, as a constant Spie upon our actions to attend us in all places, and hath made it so much his Care to hinder us from Sinning, that he hath constituted us Witnesses, Accusers, and Judges to our selves. God did not think it fit to make us immutable: yet lest we should fall into error by too sudden resolutions, he made us able to Deliberate; and since usually we doe nothing so well but it may be mended, he gave us the power of *Animadversion*, that by reflecting upon our selves we might recal what we had mistaken by Second thoughts, and meliorate that which was not so well done at first by after-endeavours. We arrive at Knowledge but by degrees, and therefore ought not to forget what we have learn'd: in reference to this necessity God hath bestow'd upon us *Memory*, as a faithful Secretary, who lays up our Notions in safe Custody, and brings them forth as we have occasion to use them. By due improvement of these Faculties God hath enabled us to furnish our selves with store of useful Observations, and so make our selves possessours of *Prudence*, that great Directress of Humane affairs, by which we are taught to govern our selves in all conditions of Life, to respect Time, Place and Persons in our Deportment, and to keep a decorous Correspondence with all Circumstances of Action. I should adde to these the power of *Imagination*, which really is of such a strange Nature, that it is an hard matter to tell you what it is: only thus much I may say, that when the Soul is dispos'd to take pleasure in a free Air, she is carried by quick Phansie

Phanſie as in a light Chariot over the tops of higheſt Mountains, cuts the Clouds, wanders amongſt the Stars, and tra-verſing a courſe downwards on a ſudden ranges through Foreſts, alights upon the Sea-ſhore, dives into the Abyſſes of the Ocean; and, not being ſatisfied with the various ſhapes of Real Beings, makes as many more Faſtaſtical Forms of her own. The Imagination pleaſing her ſelf very much that ſhe is able to lead the Mind ſuch a wild Dance, till the Underſtanding wearied with her toying, commands her to return, and having got her home, fetters her reſtleſs Activity with the drowſineſs of Sleep, which yet is able to hold her but a little while. Beſides all theſe Gifts, to complete the Dowry God hath given a Power to the Spiritual part to move the Material, by which it is made a rare Engine of Spontaneous Motion and the nobleſt *Automaton* in the World, not only moving the whole Body at once, but directing the Spirits into what Muſcles it pleaſeth, puts only ſuch parts into Motion as ſerve the preſent Deſign. How brave a faculty this is, appears in thoſe prodigious Dances of a Luteniſts fingers, which vary Harmony through ſo many Notes in a Minute, that the quickeſt Ear can ſcarce hearken ſo faſt as he playes. To this I might adde another Excellent Product of this Power, which is *Speech*, by which the Soul puts Conceptions into Words, and makes her Apprehenſions audible. By this we learn our ſelves hearing others ſpeak, and teach others ſpeaking our ſelves. By this when it is perfected into Eloquence we convince the Erroneous, reconcile the Obſtinate to their Duties, and allure the Afflicted from their oppreſſive Meditations. I cannot but take notice alſo how the Voice, by the help of thoſe Natural Bellows the Lungs, and the Muſical *Larynx*, fitted with Muſcles to further its Modulation, enables us to entertain our ſelves and others with one of the beſt Recreations, *Vocall Muſick*; which is advanc'd alſo by the Conſent of others who ſing the ſame Air in other well-agreeing Notes, eſpecially being accompanied with an *Organ*, which Art having conform'd to the nature of Humane Voice, doth not only aſſiſt, but imitate us whiſt we ſing.

He that is deaf to the Voice of Divine Wisdom, and doth not admire it whilst it expresth it self so harmoniously, may well be wondred at himself for an Unparallel'd Stupidity.

The best of the old Philosophers, who were the Glory of their times, could not behold the curious structure of this noble Machine which I have describ'd, nor look upon the strange usefulness of its well-fitted Parts, without making Hymns and offering Hecatombs as their humble acknowledgment of the Unspeakable Wisdom of that All-powerful Mind which compos'd it. How could they doe less? For, seeing all the Pieces, not of this, but all the Divine Works put into such exact order that all Wise men must needs approve it, perceiving the Method according to which they were contriv'd of so deep a reach that none but great Minds can fathom it, and observing the whole System to be so perfect that nothing can be desir'd towards its emendation, but that which is impossible; they justly concluded that it was the effect of no meaner a Cause then an Omnipotent and All-knowing Principle. But here I must again entreat you, most worthy Friends, continued *Bentivolio*, to pardon the tedious length of this Addition to my former Discourse, which I make no doubt but you will doe both of your own Goodness, and also considering that it is hardly possible to speak briefly of such a vast Subject.

It is easier for you to obtain our Thanks then our Pardon, replied *Eugenius*, since you have put an Obligation upon us by your Narrative of the Creation, and presented to our view those various pulchritudes which adorn the Nature of things; which for my own part I esteem a most Excellent Contemplation, and worthy of the expence not of a few Hours, but our whole Life. And so do I, said *Pasenantius*; and should easily grant that your Argument did prove the Existence of a God, because he made such a World, but that we are told by such as pretend to know very much, That it was not contriv'd by the Skill of any Artist, but was Eternally such as it is now; or if it did not alwayes exist in this Form, yet they say that there is no
neces-

necessity to suppose that some God fram'd it, since it might be made by Nature; and some affirm very confidently that it was produc'd by a Fortuitous concurrence of small Particles of Matter, which having mov'd up and down a good while in an infinite Space, did at last stumble upon this form of things: and they want not other Hypotheses beside this of which they make use to evade the force of your Argument: for without that Method which you so magnifie in the contrivance and production of living Creatures, they suppose that Men and Women sprung at first from the Earth of themselves.

I did expect some such Answers, replied *Bentivolio*, for I have often heard such things quoted by the Patrons of Atheism, when they have been put to streights for the defence of their absurd Opinion; but I never wonder'd at it: For since the acknowledgment of a Creator would bring them under Obligations to a Religious Observance of him, they endeavour to invent many things to undermine that Belief, and grant any thing which can be suppos'd, though never so vainly, if it do but seem useful to that Design. I think those Objections which you have mention'd as frivolous as the rest; and as they all come far short of a just Account of the World's Original, so some of them are extremely ridiculous. Your First Objectors pronounce the World Eternal, and say that it did alwayes exist in such a Form as appears to us now, and that there hath ever been a Sun and a Moon, a Sea and Earth, and that they were alwayes inhabited as they are at present, and that Men and Women and other living Creatures, having a Natural Power of Generation, did from Eternity propagate their kind, and by saying this they suppose they have sufficiently discharg'd themselves of a God. But how vainly they think so, and how weak this pretence is, will soon appear, if you will give me leave to shew you with what insupportable Absurdities it is clogg'd.

I might here take a just occasion to urge Atheists with the Unreasonableness of their Incredulity, since they give an Historical Faith to most ordinary Writers, and deny it to

the most faith-worthy Book that ever was written; in which we have receiv'd a clear Accompt of the Beginning of the World, and where God is positively asserted to be the Creator of all things. But because your Sect, pretending only to Reason, useth to disparage such Arguments under the Name of *Rumours*, I shall endeavour to demonstrate otherwise how rational it is to believe that Report. The disacknowledgment of God as the First cause of Being, and the denial of him as the Creator of the Universe, do utterly bereave us of all Hope ever to arrive at any knowledge of Truth, which we both naturally desire with a strong Passion, and are fully assur'd that we can never attain it till we find out the First Cause of all things. For plunging our selves into the deep Study of Nature, and strictly examining every effect which we see, & following it home to its Cause, in the pursuit we over-take many Mediate Causes which divert our course awhile, and requite our labour in part by the knowledge which we receive of them; but upon Inquiry finding them to be only Effects of other Causes, we are forc'd into this Thought, That though the Chain of Causes and Effects may be drawn out into a long Series by many successive Links, yet there must be in the World some Great Cause of which there is no former, eternally existing of it self, from which all others derive their Beginning; and having found out this, we rest very well satisfied. So the Traveller being instructed by the purling water which runs along by him in a little chanel, that there is a Fountain from whence it springs, guides himself by the windings of the Stream which threds the Medows, and as by a Clue leads him to the Rock out of which it bubbles, and there he sits down and drinks. This Hypothesis of a First Cause is a Principle so necessary to Contemplation, that all Philosophers have look'd upon an infinite Series of Causes as an intricate Labyrinth of Errour out of which there is no Egress, and have avoided it with the same wary care which they would take not to fall into a bottomless Pit. Some also of them have said, whom it is not easie to confute, That if they should admit this absurd supposal of the World's Eternity,

Eternity, they would be forc'd to grant that there are more Infinites then one, and that one of them may be greater then another, or that one of them may be a Part of another, and yet equal to the Whole; which are Assertions hard to be swallow'd or digested by a rational Belief. If this World had no Beginning, you can assign no Time in the Duration of it but an Infinite number of years went before it; one Infinite number finish'd a hundred years since must needs be shorter then that to which another Century is added, and so one Infinite is bigger then another: or if you say that they are equal, because both are Infinite; then the first being but a part of the second, it will follow that a Part is equal to the Whole; and we must be content to grant too that there have pass'd as many Years as Hours in this feign'd succession: For Infinite Years having pass'd, the number of Hours, though there be some thousands of them in one Year, cannot exceed them, for it is but Infinite. If these things contain an inexplicable Darkness, then this Notion of an Infinite Succession of Generations, which is brought in to take off the Dependence of the World from a First Cause, signifies no more but this, That Atheists desiring to reject a great Truth under pretence that it is hard to be Believ'd, are able to find nothing to avoid it but an Hypothesis which cannot be Understood.

I confess, said *Eugenius*, I am not well able to dive into mysterious Arguments, but I have thought sometimes as I have walk'd upon the Banks of a River, that if the World had been Eternal, those great Hills which I have seen pleasantly situated upon it would have been worn away before this time with the constant beating of mighty Waters, and that their high Tops would have been levell'd by the undermining Streams. And when I see those dreadful Rocks which stand in the Sea, and raising their Heads above the Waves threaten the fearful Sailours to dash their Ships in pieces if they come near them, I am apt to think that if they had been plac'd there from Eternity, the rough Waves would have wash'd them quite away long ago: For though Stones do grow, yet it is easie to observe that what the Sea

devours in a Year is not to be repair'd in an Age, and that growing more greedy after it hath swallow'd a Part, it doth with more facility prey upon the Whole. But I have not said this to interrupt you, added *Eugenius* to *Bentivolio*, and therefore I desire you to proceed. It is no Interruption of my Discourse, but, as I think, a Confirmation of the Truth which I defend, replied *Bentivolio*: however I will go on; and as I think that which hath been said sufficient to prove that the World did not eternally subsist in this order which is now visible; so I think that the other Objections which are gather'd together to cloud this Truth may as easily be blown away.

Your Second Disputers possibly doubting the Truth of the former Assertion, and being willing to find out some other Subterfuge, have affirm'd that Nature made all things. These seem to have had such an eager desire to say something, that they resolv'd to speak, though what they said was as ill directed to the purpose as the Speech of the blind Senator to the Turbat. The truth is, the Objection is so foolish that it scarce deserves to be confuted; but because some Atheists play so low, I think it not amiss to shew in a few words that those who use this Argument either do not care what they say, or know not what they mean. For by *Nature* they would signifie either a Dull Principle, which having neither Reason nor Sense, hath brought forth all things, and dispos'd them in so good order that no Art can correct it; which is an absurd Imagination, as will appear by and by: or else by *Nature* they mean a knowing Power, which having made the World, and well understanding the distinct Properties of all things, assign'd them convenient stations according to the Direction of an excellent Wisdom; and so they confess a God, only they will not call him by that Name.

If this answer satisfie not, we must ask them whether by *Nature* they mean *Particular* or *Generall* Nature. If they say that some *Particular* Nature made all the rest, which is it? That of Men or Beasts, Sun or Moon? If any of these be quoted, the Doubt remains still; for we shall ask
who

who made that : which will be hard to answer, except they say, That things made one another by turns. If they say, It was *General Nature*, that is nothing but all the Particulars which we put together in our Conception, or, if you will, the Universe : And then the sense of the Objection will be, That the World made it self, and so was both before and after it self. Or if by *Nature* they understand some other substance distinct from created Beings diffus'd through the Universe, which doth sustain all things by a mighty Power, and direct them to their respective ends with an unerring Knowledge ; they grant that there is a God, but they know not what they say.

Others, which think themselves more Ingenious, to mend the matter, have made a Conjecture which they esteem very plausible, and imagine that the World was probably sometimes adorn'd with this form of Being in which we behold it at present, and afterwards possibly fell from it into a shapeless Chaos, and was resolv'd into innumerable multitudes of Atoms, which fluctuating for many years, and jostling one another, thrust things into that Order which they now have ; taking it for granted that Matter and Motion were sufficiently able to produce the World without any knowing Directour. But the insufficiency of this device discovers it self in that it doth shamefully beg those things which ought to be prov'd as Foundations for what is asserted, and they superstruct upon it such an heavy Fabrick of wild Consequences, that it is not able to sustain them. They talk of little Particles of divided Matter, by whose various contextures all things are suppos'd to be made, to such as allow not that Matter can exist at all without a God. They take it also for granted that this Matter is mov'd too without the acknowledgment of a Divine Motour, to them who can believe no such thing, because they know that Matter is a stupid Principle and of it self unactive ; but they supposing that it doth exist of it self, might very easily bestow an eternal Motion upon it. Hoping to obtain of us a belief of these fictions, with a growing presumption they precariously imagine that all things were made up by the

conjunction of these Particles as things pre-existent to their being, and that the most perfect of living Creatures, Men and Women, are but heaps of fine Atoms thrown together: When as by the most strict observance of the Generation of Animals which are bred continually, it cannot be perceiv'd that any are produc'd by the commixture of such antecedent Miscibles; daily experience witnessing that their bodies are form'd out of an Homogeneous Principle, and do exist before those *Epicurean* Atoms or *Aristotelean* Elements. But if we grant that there was Matter and Motion, and that Bodies are made by the jumbling of these Atoms, and that the composition of various Forms is nothing else but the connexion of loose Particles; yet it is most absurd to think that this great Machine, the Universe, consisting of so many excellent Parts, could have been fram'd by unguided Motion.

For the Atoms mov'd in the infinite Space, which is suppos'd, either in Parallel Lines, or Obliquely. If they march'd on directly, they could never meet to compose so many bodies by their Union. The Inventors of this Notion perceiving this inconvenience, affirm them to decline a little, that so by their interfering Motion the jagg'd Particles might catch hold of one another. And they are also forc'd to say that they decline variously; for if all declin'd one way, none would meet. But though we grant that the rambling Atoms take different courses in their Motions of Declination, and so may possibly meet the sooner, and also suppose that whilst they wander up and down without a guide they may sometimes shew us by a few rude Compositions that they had united, and form'd themselves into inconsiderable lumps of different sizes and Figures; yet to believe that so many varieties of such noble Works as I have before recited, should rise out of Matter by a blind scuffle of indiscerning Principles, is both an Absurd Phancy, and the height of foolish Credulity. Things of Nature are better than those of Art, and yet this can do nothing but by the application of an industrious skill; what then but Madness can make us think that Nature is Irrational? When was any rare thing done by Chance? What though *Apelles* struck the

the Image of Foame upon his Table by an angry cast of his Pencil ? could he with such another, nay a thousand such rude throws, have form'd a *Bucephalus* or a *Stratonicæ* ? If we could see these lawless Atoms meet by accident in the form of a Tree, and grow into an Organ, the branches shaping themselves into tunable Pipes, and varying Notes according to bigness and length, the upper part doing the duty of a Sound-board, and the lower fram'd into a pair of Bellows, which fill'd and mov'd with wind give us the pleasure to hear excellent Aires ; we should be apt to think that Chance is no contemptible Principle, and we should abate our estimation of Knowledge ; such an Instrument equaling and very much exceeding those which being made with great care must be play'd upon by one who understands Musick as well as he that fram'd it. This also would be more admirable then those Instruments, which being contriv'd with much pains to play as it were a few lessons of themselves, are then help'd with a wheel fill'd with Pins orderly plac'd with an Artificial Skill and regular supplies of Wind. I suppose we may chance to see an Organ rise out of the Ground after the fore-mention'd manner, when we shall happen to hear twenty Mad-men singing together, all their wild Notes falling of themselves into one Harmonious sound. These are the only Voices which will fit such an Instrument.

But if it be too much to expect that a Plant should grow so Musically, why do not these numerous Atoms conspire together after their fortuitous manner, some to make an heap of Letters, others Paper, some a Press, and all to place themselves as well as Printers use to do, and put out some Book, which men seeing might cease to magnifie their own Industry ? But the Atoms are grown sullen : for though they have done these and greater Matters of old, (for they have produc'd Men and Women) yet they will doe so no more ; or it may be they were tir'd long ago, and when they began to be weary, by chance form'd the Sexes which were not known before, that Men and Women might be made without their help. If the Model of the

Universe had been fram'd by Chance, it is rational to think that instead of those beautiful contrivances and lovely Symmetries which appear in the Works of All-knowing Nature, we should have seen the World fill'd with mis-shapen Animals, as Men with three Feet, and Beasts with five, and many other such sights ugly by reason of Disproportion. But now Monsters are rare, we see only a few whose understandings are so distorted, that seeing the World peopled with such well-compos'd inhabitants, perversly imagine that formerly there were such as I have nam'd and worse, but that they being not well able to defend themselves, were destroy'd by others who did not like them.

If these things did not cast a sufficient disparagement upon this Principle, yet the permanency of the well-order'd World for so many Ages would discharge it from any such mean Dependence as the fortuitous concatenation of Atoms; those little bodies would not have been able so long to hold together by their forked tails; they are not so fast tied in their present configurations that they cannot get loose; neither are they so constantly repercuss'd when they offer to move out of their places, that for fear of blows from their Neighbours they dare not stir and fetch their usual walks. They may remove at their pleasure; for all things being mingled with a generally-dispread vacuity, those which are contiguous to emptiness may move, and then the next to them in order, and so the whole Nation of Atoms change their posture, if nothing else do stop their course, and hinder them from leaving those bodies which are made up only by an aggregation of Particles.

It is true, we see there are solid Bodies in the World as well as fluid; but we can imagine no better reason of their Solidity, then the united Rest of those contiguous parts whereof they do consist: and since some Bodies are harder then others, those which have greater firmness may easily juggle the weaker out of their places, and clashing continually in as great a variety of contrary Motions as there are cross lines upon a Globe, if some Potent God did not interpose, the Forms of Matter by the dissolution of their Parts
would

would be continually alter'd, as Wrinkles are upon the face of water by a ruffling Wind. The Nature of things being thus constituted, can we imagine that the Permanency of the World should be resolv'd into no other Principle then the fore-mention'd Hypothesis; or that Chance is the glue which hath united its parts so long, and lock'd the Sun and Moon in their whirle pools? We may as rationally suppose that Astronomers have made a league with these wandering Atoms, that for some certain time they should not desert their stations, hired some to watch others, or at least have agreed with them that they should appear in set places and postures at appointed seasons, and make good their Predictions: how else could they foretell the Eclipses of the Sun and Moon many years before-hand? By which we may perceive that, though such as say the World did exist of it self, do conformably to their own Opinion affirm that it is its own preserver, and hangs together by the power of its own Nature, not of God, and subsists without the help of any Extrinsecal Principle, yet they have no firm ground for their Assertion; but it is very rational to say that he who made Motion, and continues it still because it is useful, hath given it Laws, & doth so regulate it whilst it rebounds from one thing to another, that the World is no more disturb'd from persevering in that Rest which enables it to resist those Motions which would change its Form, then the Sea is permitted to overflow the whole Earth. Yes, yes; If that Omnipresent Goodness which is spread through the Creation did not sustain the whole, it would fall in pieces; for all things knocking rudely against one another must needs break themselves, as blind-men arm'd with bows and arrows and shooting at Rovers would kill one another. If the Government of the World were permitted to blind Chance, or the turbulent humours of Degenerate men, it is not to be imagin'd how it should be tolerably habitable. The wheels of Humane affairs would soon be taken off, or broken, if created Beings were not guided by an Omniscient Power, which both directs them in the Road, and stops their extravagant Motions as it pleaseth, and so preserves

M m m

the

the great Chariot of the World from being overturn'd. The wisest of men have thought it more rational to suppose that a Ship without a Pilot may live at Sea in a tempest when it is toss'd with waves among Rocks, then that Mankind, which is often mis-led with dangerous Errours, and is usually hurried with violent Passions, should not quickly bring the World to a miserable end by mad practices, if there were not a God who, to preserve the Order which he hath constituted, keeps up those Banks, which if they were once broken would drown the World with a Deluge of inexpressible Calamity. As God is the Founder of Order, so prudent men in all Ages have look'd upon Religion, which is a just Observance of him, as one of the chief Principles by which the Happiness of the World is supported, and which being destroy'd would necessarily infer the ruine of all civil Societies: They have esteem'd it that sacred Knot, which being cut in pieces lets loose Disorder, accompanied with Contempt of Law and subversion of Right, and follow'd with common Destruction.

I cannot but wonder that some who pretend to Philosophy have thought that excellent Order, which is manifest in the Regular Motions of the Celestial Orbs and the Vicissitudes of Seasons, which are admirable by reason of those Advantages which they produce, may be resolv'd into the disposal of an undiscerning Principle, because the Sea ebbs and flows at set times, and because they observe that Agues have Periodical Fits. Those that argue after this manner seem to challenge God at his own weapons; and we may guesse at their Success by their Folly. Is it fit to be quoted as an Argument against him, that he hath made that great Body of Navigable Waters, and subjected it to the influences of the Moon, which at certain seasons doth make constant Tides, which are not more useful to Merchants, and so to all men, by Importing and Exporting Materials of Trade, then they are applicable to the Proof of a Deity, whose Skill by such an Excellent Work is clearly demonstrated? Or, if we must think that there is no God, because one who is sick of a Quartan Ague is troubled with Periodical

dical Fits, why may we not as well say that there is no God, because two Armies do sometimes make a Truce and cease fighting? No, you say that is done by the Appointment of humane Discretion. Well, but is it not in the power of Divine Prudence to appoint a neighbouring Enemy to infest us at set times? If a Disease be a conflict of our Nature with that which infests us, it is a Courtesie that we are not put to the trouble of fighting continually for our lives, but have time allotted to recruit our spent Forces, and are taught in those Intervalls to provide against the next approach of our Enemy. Is it an Argument against God, that he hath made a creature which cannot fight alwayes without weariness? Besides, that the Paroxysms are exactly constant in their returns, is false; for they change in time and operation according to the variety of many Accidents, and return oftner and stay longer, as the Body in which they lodge is differently indispos'd.

The Objection which you cited last of all is so extravagant, that no Fable is more incredible, and we may justly wonder what should bring it into any mans mind. You would have said, if you had explain'd your self a little further, that our Grand-mother Earth cast out of her bowels Bags like Wombs, (I think you might more properly have said Secundines) and these breaking by degrees, Children came forth at last, who were nourish'd by a kind of Milky Juice till they became great Boys and Girles, and so made a shift to live upon herbs, and, when they could catch them, upon their fellow-Animals. The consideration of this Poetical phancy assures us how those who disown a God, are distress'd for want of ability to give any tolerable account of the Production of living Creatures; and withall shews us the Disingenuity of Atheists, who not believing a Truth so naturally plain, admit things which are not only very improbable, but highly absurd; and indeed are well content that any thing should be impos'd upon them, though never so unlikely, if it do but absolve them from the belief of a Deity. How else could it be possible that they should reject the most credible story of the Creation,

and believe that men grew out of the ground like Mush-rooms; or that Stars did sow the Earth with a Celestial Sperm, which afterwards grew up into Men and Women; or, rather then fail, that at first Stones were transubstantiated into Rational Creatures, being cast over the shoulders of *Deucalion* and *Pyrrha*; or, at least, that *Prometheus* made them of Clay, and enliven'd them with Fire which he stole from Heaven; or possibly, that long ago Men were Ants, and were afterward transformed by *Æacus*? These Fictions are as passable as your Wind-Eggs.

The disingenuity of Atheists will be more manifest, if we consider how unwilling they are to allow an Eternity to God, and yet bestow it upon such a contemptible thing as *Matter*, and whose Notion they know to be clogg'd with inexplicable difficulties; and obstinately deny the Infinity of a Divine Being, and yet grant it both to Space, and also to the Succession of Ages; and affirm that, because Matter and Motion are in the World, therefore there is nothing else; or that there is no God, because an account may be given of some of his Works by Matter and Motion; and grant that Wood, Stones, Nails and Tools, may make themselves, and, which is somewhat an easier Task, build an House without an Architect; and so rather then acknowledge the World to be the Effect of a First Cause, assert it to be its own Builder, House, and Inhabitant. Those who form their Speeches by these Rules, need not make any scruple to say that a Watch may make it self, and winding it self up by Chance move so regularly as to shew the Day of the Month, the Hour of the Day, the Age of the Moon, and the Time of the Tide. Who but a Fool could ever think that the Eye was not made to see, the Ear to hear, or the Hands to take hold of things, but that each of them being accidentally fitted for such purposes, we apply them accordingly? Such as talk at this rate, whilst they bid others hearken to the voice of Nature, do certainly stop their own Ears against it; and may truly be said not to argue from the Dictates of Reason, but rather, being at a loss, to cast Lots what they shall say next; and we can no more
reaso-

reasonably expect satisfaction from their discourses, then hope to read our Destiny in the first place which accidentally opens in *Virgil* or *Homer*.

Is this all the Courtesie that we are to expect from Philosophy, to be levell'd with the ignorance of the rude Vulgar, who wonder at the brass or gaze upon the gilded wood of a noble Sphere, & brutishly neglect the rare Motions of it, and take no notice of his Art who made it such an Excellent Machine? Or are we grown so perverse, that we confess that Art is now in the World, but deny that there was any at the first; and say that great Skill is manifested in the imitation of Nature's Works, but that there was none in the Designation of the Original; and so equal the Casts of senseless Chance to the contrivances of the best Skill, and esteem blind men as able to give a judgment of Colours as those who have the clearest sight?

Those who can digest the fore-mention'd Absurdities of which the Atheistical Hypothesis is undoubtedly guilty, may safely swallow Iron, and not only with ease deny that there is a God, but without any difficulty believe what they will. But it is rational to think, that God will have satisfaction from those unworthy Persons who obscure the Glory of his Divinity with such mis-reports; especially since he hath both made them his Creatures, given them leave to contemplate his Works themselves, and commanded them to reveal their Excellency to others.

I could not but suppose, replied *Pasenantius*, that you would endeavour to fortifie your Opinion with probable Arguments, and embellish the Notion of a Deity with all specious Allegations, and therefore expected that you would also load the contrary Opinion with all imaginable Absurdities. But we are told by others, that your Hypothesis is not free from considerable Objections: For if a God made the World, as you say, he seems to them not to have been Good, because he made it no better; for many things are but of little use, and some very hurtful.

Is this the formidable Difficulty which threatens this great Article of Faith? said *Bentivolio* smiling: then I per-

ceive that the number of our Enemies which are yet unconquer'd is but small, and that their strength is less. They seem to march confidently; but in my mind they are arm'd no better then those ridiculous *Caulomucetes* in *Lunio*, who are reported to have cover'd themselves with Mushrome-shields, and to have carried Spears which were only long blades of *Asparagus*. It is no wonder that such as endeavour to grasp Immensity with a Finite understanding, and level God's Wisdom with their own Apprehensions, do ask many ridiculous questions concerning the Divine Operations; and, besides those which you have nam'd, demand with what Tools he made the World, because they themselves cannot work without them; and bid us tell them in what Moulds he cast the Celestial Orbs, because they imploy such utensils when they make Pistol-bullets. Whilst they complain in the behalf of many things created, of some because they are not very good in themselves, and of some because they are hurtful to others; really, *Pasenantius*, I believe it is a very hard matter for these Objectours to say what would have pleas'd them: I am apt to think they desire they know not what: some things they grant to be very Excellent, but they would have had all others equal to them. The folly of this desire is manifest if we apply their wish to any particular Phænomenon. All confess the Sun to be a most noble Being: but will any one that is wise therefore think it fit that every thing should be a Sun? The Humane Body is a rare Machine: but is it then a blemish upon the Creation, that Frogs have not the same parts and figure? Certainly if these men were to give directions for the Design of a Magnificent Picture, they would order it to be drawn without any Shadows; and if they were to reform the Laws of Harmony, Half-Notes would be in danger of banishment out of all Composition. It is not freedom from Envy, but want of Art, to make all the Members of a living creature Eyes. These curious people consider not, that such a Frame as the World is must consist of many Parts, and that they have a sufficient use, though one is not equal to another, whilst they help to constitute such a rare System,

System, and grace it with the delightful variety of Beauty by reason of the different degrees of Being; so that it is only a defect of Knowledge which makes them think that this World can be mended: And we plainly see, that the better which they phantasie, if it were made by such Rules which they seem to approve, must of necessity be worse; and that they would deserve the same praise for undertaking to make an alteration, which he merited, who pretending to out-do all the Pictures which had ever been made of Horses, drew one with hairs upon the lower eye-lid.

There is nothing which you can name as likely to be undervalu'd for its meanness, but a sufficient use may be assign'd to preserve it from contempt. What is more in danger of Disregard then the loose particles of Sand which lie upon the Sea-shore, or Gravel which is trod upon in Highways? Or what can be thought of less use then Hairs, which are despis'd as Excrescencies of Nature? Yet doth not the Mariner thank God for those Sands, whilst they ballast his Ship? and is not the Traveller glad of that contemptible Gravel for making his way more firm? and are not these Philosophers well pleas'd with it in their Gardens, when they see how convenient it is to beautifie their Walks? And those inconsiderable Hairs which seem not only superfluous but prejudicial, do not they warm the cold brain with a natural Peruke, keep sweat from falling upon the delicate Instrument of our Sight, being plac'd prudently upon the Eye-brows; and prove besides that they were not made in vain, since by a seasonable appearance in the Face they give a very useful notice of a different Sex, when the age of a Man begins to be more dangerous to Women, if they were not so assur'd with whom they converse?

Whereas you say some things are hurtful; if you understand your own words, you must mean that they are not good for all uses: I shall soon let you see how much you are mistaken in this Phancy. To instance only in one or two things: Will you esteem ill-scented Weeds and venomous Plants mischievous, because they are not good for ordinary food? It is unreasonable; they were not appoint-

ed for any such end: For the same cause you may as well find fault with Fire and Stones. But if you apply them in medicine, you will perceive that they are singularly beneficial. This may be said also of Poisonous Animals; that they might not hurt us we are guarded with Discretion, and some of them are their own Antidotes, as is seen in the Oil of Scorpions, and the useful Triacle which is made of Vipers. So that we have no great reason to complain much of that harmfulness which by prudent care we may avoid, and whose cure doth grow so near to it. But to end this conference, *Pasenantius*, said *Bentivolio*, I think that you and I should suspect rather that we are unskillful, than that things are useless, when we know not to what purposes they are design'd; and that it is more ingenuous to improve our Understanding by making Experiments, then idly to endeavour to find a Fault where there is none but our Ignorance.

Thus, said *Nicomachus*, did *Bentivolio* conclude his Discourse, which *Eugenius* entertain'd with great delight: *Autantus* heard it with a kind of Indifference, because it seem'd to carry a good shadow of Probability: But *Pasenantius*, according to his obstinate humour, would not believe it to be true, though he was not able to confute it. It grew something late, and therefore *Eugenius* desir'd *Pasenantius* and *Autantus* to stay all night. *Pasenantius* excus'd himself, pretending that some important business urg'd him to wait upon *Antitheus* that evening. *Autantus* accepted the invitation. When *Pasenantius* was gone, *Eugenius* desir'd his Guests to leave off their Philosophy for a while, and to refresh themselves with a short Supper, which was now ready. They walk'd in the Garden till it was set upon the Table. After Supper they took leave of each other for a night; And because it is now late, added *Nicomachus*, if you please, let us doe so too. The Company having express'd the great content which they took in *Bentivolio's* Discourses, and having thank'd *Nicomachus* for making the Rehearsal, *Theonoe* and *Irene* conducted *Urania* to her Repose, and *Symphathus* accompanied *Nicomachus* to his Chamber.

The next day as they were walking all together in the Shades of that pleasant Grove which joyns to *Theander's* Gardens, and diverted themselves with various Entertainments, they sometimes exprest a Resentment of *Alethion's* condition, and reproch'd *Antithens*, and sometimes complain'd of the absence of *Bentivolio* and *Amyntor*. *Panarettus* seeing that they were so much the more griev'd, because they saw this loss ready to be completed with the departure of their remaining Companions, endeavour'd to oppose their disturbance thus: Since you know, said he, that we are so appointed in this World, that our Felicities are often interrupted, let us not be troubled at any thing which happens, as if we had not foreseen it; neither let us deprive our selves of that Happiness which we may enjoy, by neglecting to improve the advantage of our present Conversation; and by no means let us antedate the Disquiet which will attend our mutual Absence, by allowing Melancholy to seize on us aforehand. And if you think it is a sin in us to leave you, it is just that *Nicomachus* should suffer the first punishment of it, since he is come to call us away. If that will give you any satisfaction, replied *Nicomachus*, I will chearfully undergo what such merciful Judges shall please to appoint. I think, said *Theonoe*, we had best take it for granted that it is a Sin, without disputing the Case; and since *Nicomachus* is so willing to make amends for doing us this suppos'd injury, if it were not a presumption for me to offer at the pronouncing of his Sentence, I would condemn him to the trouble of perfecting the relation of *Bentivolio's* Discourses in *Theriagene*. You have form'd his Censure much to our advantage, said *Irene*; and as by yesterday's experience we perceive of how faithful a Memory he is Master, we are well assur'd that he is able to discharge this Task. Yes, said *Urania*, and, if I might take the boldness to speak in all our Names, I should freely declare that *Nicomachus* shall not only by this means expiate his Fault, but that his Patience will be so highly meritorious that it shall oblige us all. Though I did easily imagine, replied *Nicomachus*, considering the just Temper of those who were to appoint

what I should suffer, that I should not be condemn'd to any thing Intolerable; yet I did not expect this kind of Penance, having endur'd it once already, and then discover'd so much of Imperfection, that I thought, if it were only to save your selves from the troublesome exercise of your own Pity, you would not be willing to see me suffer after that manner any more: Therefore I must entreat you to alter my Punishment, lest you afflict your selves, and also become further Witnesses of the Wrongs which you force me to commit against *Bentivolio*. Do not you think to escape the Law with such Pleas, answer'd *Urania*; you can commit no Fault against my Brother by failing to recite what he did say for want of Memory; or, if you did, you are able to supply that defect by the Excellency of your Wit: and I am apt to think that you have in several Passages conceal'd his Infirmary, pretending to have receiv'd from him what was your own. I am oblig'd to you for his sake; but, since you promis'd Obedience when you made us your Judges, submit to your Censure, and be assur'd as to the Apprehension which you have for us, that all the Affliction which we shall endure by way of Sympathy will be only to enjoy a great Pleasure whilst we hear you discourse. I should not, replied *Nicomachus*, make any more Objections against my Duty, (for such I esteem whatsoever you are pleas'd to command me) but that besides what I have told you already, I can remember nothing but the story of *Anaxanacton*, which *Eugenius*, who had but an imperfect notice of it, requested *Bentivolio* to relate to him: and since you are acquainted with it already, I presume that I am fairly excus'd from the Rehearsal. Do not hope to save your self thus, answer'd *Theonoe*, nor believe that any Ingenuous Persons can be wearied with a Story which is fill'd with the greatest Accidents that ever happen'd in the World, though they should hear it often. As no other can equal it in the Importance of the Matter, so I make no doubt but that in *Bentivolio's* Narrative it is accommodated to a very pleasing Method. I see I gain nothing, said *Nicomachus*, but loss of Time by the Delay of my Obedience; I might have perform'd a good
part

part of my Task if I had begun sooner, and therefore I will make no more Excuses. He proceeded thus.

As *Bentivolio* and *Eugenius* were walking one day in a Summer-Gallery, which was built after the manner of the *Lycæum* where *Aristotle* convers'd with his Peripateticks, *Eugenius* having heard *Bentivolio* in several Discourses make an honourable mention of *Anaxanacton*, and being not very well acquainted with his story, desir'd *Bentivolio* to give him a fuller Information concerning the Life of that most Excellent Person. I would doe it with all my heart, said *Bentivolio*, if my Power were correspondent to my Desire of your Satisfaction. If *Anaxanacton* would please to bestow upon me a *Volto divino*, (a favour which he is reported to have done the Prince of *Edeffa*, when he pitied the disability of the Painter whom he sent to take his Picture) it would be easie for me to perform this Task by shewing you his fair Image. Whether it be true or no that the Glory which ray'd from *Anaxanacton*'s Face dazell'd the foremention'd Painter, I do not know; but I am sure there are none who have seriously contemplated his Incomparable Perfections, that can think they have a sufficient Skill to describe his just Character. Some things in his Life are so great that they are too big for the Capacity of ordinary Apprehensions, and those Heroical Pieces which do fill it up are so many, that it is difficult to remember them all: But since I have had the Happiness to see some Memoirs of his Life written by his Friends, who knew him by intimate Converse from the time of his publick Actions till his Death, I shall be able to make a Relation by which you will perceive that you never heard such things spoken of any other Person. But because it will be too long, added *Bentivolio*, to walk till I can finish this Report, we will sit down. Hereupon the Company took their Seats, and *Bentivolio* began thus.

The History of ANAXANACTON.

I must first acquaint you with the manner of his Birth, which possibly will awake your Admiration, when I tell you that his Mother was a Virgin; it being but fit that he who was Lord of Nature, should be born out of its Ordinary Course. This is something strange, I confess, said *Eugenius*; for it is a thing which hath no parallel Example. Yes, it is strange, replied *Bentivolio*, but not at all incredible to you, *Eugenius*, or any else who acknowledgeth a God. How easily can he who fram'd all things out of Nothing, make the Womb of a Virgin pregnant without the Contact of two prolifick Sexes? or, if Conception be accomplish'd according to the more common Hypothesis, it is not unreasonable to suppose that he who appointed such rare effects to be produc'd in a way so unlikely, that none are able to give a rational account of what they know to be done by it, can as easily doe it by some other. This Truth was sufficiently justified to all the World. Who should doubt of it? Jews or Gentiles? The Mother was assur'd of it by an Angel, and told how it should be brought to pass, lest her Modesty should afterwards have taken offence at such a strange Accident. Her Country-men the Jews had no Reasons to disbelievethat a Man might be born of a Virgin, who knew by Revelation that the first Woman was made of a Rib, and whose Fathers saw *Aaron's* Rod long after it was cut from the Tree both Blossom and bear Almonds; who were told by the Omnipotent God, that the Messiah, whom they had for many years expected, should be the Son of a Virgin; and were further assur'd that *Anaxanacton* was he by a Quire of Angels, who, to doe Honour to him as soon as he was born, celebrated his Incarnation with holy Carols, and being favour'd of God by an early Information to understand the great Concernments of his Nativity, did not only adore one whom they were commanded to receive as their Prince, but did charitably make known to Men the Happiness which was befallen them by this Divine Offspring

Spring of the Virgin-Mother. The Gentiles could not rationally doubt of this great Truth, for a very considerable part of them who inhabited the Eastern World, by an Instrument suitable to their way of Life had notice of his Birth; for whilst they were observing the face of the Heavens, by the peculiar Rayes of a new Star devoted to this holy Use they were directed to find him that was so strangely born. As the Divine Benignity did thus take care to let them know the way to that Excellent Person, in whose Appearance all the World was deeply concern'd, so this general notice being given them by such extraordinary means, oblig'd them to believe what was told them particularly concerning the manner of his Birth.

Thus by this first Intelligence given to simple Shepherds and the learned *Magi* God made *Anaxanaeton* known betimes to the weakest and wisest of Men: and yet, lest any Doubts should remain in the minds of the scrupulous World concerning this point, *Anaxanaeton* took away all difficulties from their Belief, exceeding the Wonder of his Nativity by the Miracles which he perform'd after he was born, especially after his Death; and left none but the Malicious so stupid, as that they were not able to conclude that he who could revive the dead with his Word, and raise himself out of a Grave after he had been buried three dayes, might easily begin his Life in the Womb of a Virgin. But since I must discourse to you of that afterwards, I desire you at present only to think with your self whether, since the Heavens were at this time adorn'd with new Luminaries, and the Celestial Inhabitants came down in visible shapes, and express'd the Nobleness of their Ingenuity, congratulating the Prosperity of Men with the sweetest of Harmonies, an Honour never before equall'd was not done to the Nativity of this great Person, and that they were not high Presignifications of the Divine Quality and Excellent Actions of this mighty Prince, and evidences of his Heavenly Extract infinitely more illustrious then those poor Instances which most would have admir'd as indubitable Presages, that is, if he had been born smiling, if his

Incarnation had been attended with a Dance of Swans, if Bees had hiv'd themselves in his Lips, or an Halcyon made her nest in his Cradle. I find as much Reason to believe, as before I had to wonder, said *Eugenius*; only I desire you would let me know who was that Virgin-Mother, for being honour'd with such an Extraordinary Favour, I cannot but suppose she was some very rare Person. She was, replied *Bentivolio*; but her Excellency consisted in an humble Piety and unsported Chastity. It's true, she was lineally deriv'd from a Royal Family: but that Relation was weaken'd by so many Descents, that it was not much more conspicuous at such a distance than the Distinction of Waters which proceed from several Rivulets when they are blended in the Sea; neither did she challenge any greater Honour from that Original than any poor man may claim as being descended from *Noah*, nor God make any other use of the Pedigree than to verifie his own Predictions. But this is no wonder; for God having design'd to glorifie Humility by the Incarnation of his Son, and to disparage those vain Estimations which are bottom'd upon High Parentage, Noble Titles and Vast Possessions, he sent him into the World devested of these Ornaments, and obscur'd his truer Greatness with the Meanness of a poor Estate; though indeed that was appointed as a Foil of his after-Glory, which was shut up in this Cloud like the Sun-beams in Curtains of Crystal. For, besides the fore-mention'd Adorations which were pay'd him by Angels, and the Lustre which was added to his Birth by a new-made Star, Almighty God at his Baptism own'd him for his Son by a Voice sounding from Heaven equally loud with Thunder, (which he repeated twice afterward) and commanded the World to obey him as their Universal Lord, the Holy Spirit descending from the Celestial Regions, and resting upon him as the true Lover of Souls in the Form of a Dove.

What was the meaning of this Solemnity? said *Eugenius*. I will tell you, answer'd *Bentivolio*; but to make you understand this Mystery more fully, I must acquaint you with a piece of an ancient Story. When Mankind apostatiz'd from
their

their Creator, and were afraid of being eternally undone with the Execution of the Punishment which was conditionally threatn'd, the God of Mercy being unwilling that the Folly of his Creatures should be their Ruine, took compassion of their Miseries, and declar'd that he would not pursue his Right to their Destruction; and to support their Life by Hope, he promis'd in due time to send one who should make up the Unhappy Breach, assure his Good-will, and give Men a full knowledge of the Happiness to which they were restor'd. After several Ages had past, in which it pleas'd God to connive at the Sins of the foolish World, for the sake of his Promise, he sent *Anaxanacton*, born after the manner which I have before describ'd; who when he came did soon approve himself to be that Benigne Saviour whom the common Father of the Creation had design'd to undertake the Restauration of the laps'd World.

I beseech you, said *Eugenius*, tell us how *Anaxanacton* verified that great Title; for as the Appellation is magnificent, so our best Concernments seem to be included in it. You shall understand this presently, answer'd *Bentivolio*: When that Divine Person, who existed eternally in the Bosom of his Almighty Father, was pleas'd to appear upon this poor Globe for the Accomplishment of the fore-mention'd Promises, to doe an unspeakable Honour to our forlorn Nature, he cloth'd himself with Humane Flesh, and united that Life to Immortality which was condemn'd to die for Disobedience. When Divinity was thus embodied, he which dwelt before in the Splendors of inaccessible Light, descended and became visible in the lower Regions, and those who had the Happiness to behold him were struck with the Brightness of his Divine Rayes, by which he was as clearly reveal'd as the frailty of Mortal Eyes could bear; and they perceiv'd that God had now fram'd for himself an Earthen Tabernacle, and disdain'd not to converse familiarly with Men, having veil'd the Majesty of his Glorious Presence in a Body like their own.

Here *Eugenius* interposing told *Bentivolio* that this seem'd more strange then the first piece of his Story, and that it

was more difficult to believe that God should become a Man, then that a Virgin should be a Mother. I did suppose, replied *Bentivolio*, that you would wonder at the Mystical sense of my last words, neither would I have you think that I am able to give you a full Explication of so deep a Verity: But I must tell you, that though God hath made Religion Venerable by the Incomprehensibleness of some pieces of it, yet no Article of our Creed is Incredible because we do not perfectly understand every Point; it being a rational Satisfaction to our Minds that we believe only what God hath said, and our Faith is as well secur'd in these Instances as our Knowledge is in many things which we take for granted, though we are not able to give an exact account of them to a Curious Enquirer. Who can explain the nature of Time, and resolve all the Doubts which arise from the consideration of Place? Who can shew us the Original Springs of Motion? Why should any man stumble at the Mystical Union of God with Humanity, when he considers the inexplicable Connexion of a Soul with a Body, or the strange Adhesion of Matter to Matter? Since we know not how our Soul doth at pleasure move so distinctly the various parts of this rare Machine our Body, why should we be offended that God, having told us many easie Truths which we are to believe, and given us many plain Precepts whose Obedience is necessary, should also command us to give credit to some higher Articles, where our Duty is humble Faith and devout Admiration?

I am very well satisfied with this Answer, said *Eugenius*, neither do I desire rudely to uncover what God hath been pleas'd to hide; but I beseech you to go on, and let us know what this Divine Person was pleas'd to reveal concerning the Design of his Incarnation. I will, replied *Bentivolio*. The first good news which he publish'd was, That the Merciful Creator was willing to forgive the World that great Debt which they were not able to pay, and that the most Good God, who had been ingratfully abus'd, had of his own benign Disposition sent an Offer of Pardon, and to
shew

shew men the Reality of his Good will had made the Terms of Reconciliation easie; and that they might come to treat he had appointed *Anaximandron* to be a Mediator between Him and Them, who to assure them of his best Assistance told them that he would negotiate the business of their Peace, and both intercede for them with Almighty God, and, since the Divine Authority was notoriously affronted by Mens Transgressions, he would out of his Love to Humanity offer himself as an Expiatory Sacrifice for their Offences, and so prevent their deserv'd Ruine, and as far as it was possible repair the Divine Honour, by putting the highest disparagement upon Sin, whilst he declar'd to all the World that he thought it better that the Lord of Life should die, then such a base thing as Disobedience should not be condemn'd, endeavouring by this means to destroy it, having us'd such a cogent Motive to reduce Sinners to their due Obedience.

This was a noble Undertaking (said *Eugenius*), and as I am astonish'd at the Rehearsal of such a strange Affection, so I am surpriz'd with an extraordinary Joy, because I understand by this Relation to whom I am oblig'd for my Happiness. I did ever make my humble Prayers to God as a most Merciful Power, but I knew not till now which way he would express his Benignity. However you have not yet said, continued *Eugenius*, how far the Divine Goodness was pleas'd to accept this Intercession for the benefit of Sinners. I will tell you, said *Bentivolio*: This most worthy Mediator obtain'd that Men should neither be denied the Grace of Repentance, nor the Forgiveness of their Sins upon their penitent Return to their Duty. This was a high Favour, said *Eugenius*, and the Condescension as great as Men could desire. It is most just that Sinners should repent, for it is most Irrational to sin; all Disobedience being rooted in Folly and Ingratitude: but that God would pardon disingenuous persons upon their Repentance, and not inflict Punishment upon such as challeng'd him to doe it, is so rare an Expression of the Divine Clemency, that it was worthy of the Mediation of God's Son to obtain it.

But since we have troubled you so far, said *Eugenius*, continuing his Discourse to *Bentivolio*, I pray you let us understand what Orders *Anaxanacton* commanded his Subjects to observe, and which he made the Conditions of their Hope, and the Trials of their sincere Submission. I will satisfy your demand, replied *Bentivolio*; and whilst I do so, I must let you know that *Anaxanacton's* Institutions are innobled with such a comprehensive Prudence, that they infinitely excell the best Rules which were ever written by the most famous Law-givers. There is no Capacity for the improvement whereof Mankind needs Advice, which he hath not accommodated with an Infallible Guidance. It being the principal Concernment of Rational Creatures to worship their God in such a Mode as is acceptable to the Divine Nature, he hath left us an incomparable Draught of Religion, by which he hath supplied the Defects of all that were before it, and hath made this so absolutely perfect, that it is not capable of Melioration by any successive Thoughts. It is well known how poor a thing the Pagan Superstition was in the best Pieces of it, and how base in the worst. It pitied *Anaxanacton*, the true Lover of Humane Souls, to see them adore some things, for which, as being beneficial to Men, they were oblig'd only to give thanks to him which made them Good; and to see them not only prostrate themselves before others worse than themselves, but to make Gods of those Creatures which are thrust into the lowest rank of Being; and in many Nations both to offer Prayers and Eucharists to the Names of Men, who were so infamous for bold Wickedness that they had justified the highest sorts of Villany with barbarous practices, and also to worship malicious Spirits, not only common Enemies to our Nature, but which chiefly express'd their Hatred to it by making that Religion in which they were acknowledg'd the greatest Misery of their Worshipers, both whilst they commanded them to offer their own blood to appease their devillish wrath, and expos'd them to mutual scorn by obscene Rites, having given them order to celebrate their Festivals with wild Curstitions of naked Women, and im-

modest

modest Dances of Lascivious persons, and having made their more recluse Mysteries the exercise of all Unnatural Lusts, that is, forc'd Mankind to honour them by doing the greatest Dishonour which was possible to it self. All the Compensation which they receiv'd for these base submissions being only a Mockery of vain Promises deliver'd by abstruse Oracles: and yet they were grown so stupid that they did not think themselves much deluded, because the Falshood was covered with ambiguous Phrases; and they comforted themselves when they were cheated, that they were able to defend their Idol, that is, had so much wit as to construe the Delusion in the contriv'd sense, which was design'd as a cover to their God's Ignorance, and an Instrument of their Abuse.

Anaxanacton utterly abolish'd this rude Heathenism, and deliver'd Humanity from such execrable Observations: and having consider'd also another sort of Religion us'd in one part of the World, which though it was free from such detestable Customs, yet perceiving it obscur'd with Shadows, defective in some necessary Rules, redundant in the Observation of things which are neither good nor bad in their own Natures; that the main sense of its most useful Precepts was corrupted with false Glosses, and the whole œconomy so clogg'd with External Rites that it was intolerable to the greatest lovers of Ceremonies that ever were in the World, who at last could not but complain of the Number and Weight of unprofitable Ordinances, being pain'd with Circumcision, exhausted with costly Sacrifices, wearied with long Journeys, troubled with nice Distinctions of Meats, and distracted with curious Modes of bodily Worship; out of his deep commiseration of their sad Estate he dismiss'd this unuseful trouble, and appointed a most proper Service, commanding Men to offer themselves to God a Reasonable Sacrifice in stead of Bulls and Goats, to make Oblations not of the bloud of dead Beasts, but the obedient Faith of Living Persons, to adore him with the noblest Affections of their Souls, and to lay upon his Altar the Humility of a Resign'd Will, to make a Holy Mind his Temple,

and to embellish it with rais'd Apprehensions of his Divine Nature, and deep Resentments of his Omnipresent Goodness, and in this sacred Oratory to offer up daily Prayers and thankful Acknowledgments, an Incense most acceptable, being presented by such as he also taught to devote the Series of their whole Life to the Divine Honour. Thus *Anaxanacton* having laid aside those meaner Duties which bad men could perform as well as others, and by which they usually endeavour'd to make a Compensation for their Vices, he pluck'd up that Thorny Hedge, which being planted at first only to secure the Jews from the Heathens Sins, was made use of now to exclude all their Neighbours from their Charity; and form'd his Gospel into a Rational Worship, in which having instructed Men to serve God with natural expresses of an Ingenuous Simplicity, he broke that heavy yoke which not only tired Humane Nature with the Portage of an excessive Weight, but pinch'd it also with a disagreeable Form. That which *Anaxanacton* put into the room of it is so light and well-fitted to our Necks, that Good men take no less pleasure in the bearing of it than a Porter would feel in a convenient Load of Jewels put upon his back with this condition, that if he carry them home they shall be his own.

For now Men find themselves not only satisfied by the wise Counsels of *Anaxanacton* in reference to their Divine Affairs, but also rarely directed in order to their Civil Negotiations; he having shew'd them by a most compendious, yet very plain, Method, how to secure and advance their private and publick Interests. His Injunctions require the Observation of an exact Righteousness, and he hath made the greatest Charity an indispensable Law to his Subjects. He hath exalted Justice to the highest pitch, for he made mens own Expectations of what they would have done to themselves the only Measure of what they should doe to others in the same Cases. He made the Bounds of Charity so large, that no miserable Person is excluded from the benefit of it. He hath charg'd those who pretend to his Discipline never to hope for that favour with him which they do

do not shew to others. And lest the practice of this Divine Vertue should be disturb'd with the Injuries which he knew would await it in the conversation of disingenuous people, he forbade them all Revenge except the noblest sort of it, Forgiveness. He guarded the Chastity of Single life with strict Precepts, and permitted not the Honour of Marriage to be sullied with Polygamy, nor defeated with peevish Divorces. In short, he did so fully comprehend all the Offices of Humane Life in the Brevity of his wise Rules, that the Christian Church was the only Example which the World could shew of an excellent Society of men. It being impossible that by any other Principles there should be such benign Governours, such obedient Subjects, or so loving Neighbours. None are so powerfully restrain'd from an unjust Invasion of the Rights of others as his Servants, who are commanded upon many occasions to condemn that which they may lawfully call their own. No such care is taken by any other Law-giver of the Reputation upon which Men set so high a value as by Him, for he hath secur'd their Good Names among all his Disciples, which are not false to their Profession, both against open Reproches and secret Calumny. Indeed the Rules of his Politie are so excellently fram'd, that if they were inviolably observ'd, all Orders of Men would contribute to the general Advantages of Humane Society; the Wisdom of God, which seems to be obscur'd in the Unequal Conditions of Men, would be made conspicuous; and that universal Peace, which is now only wish'd, would then be enjoy'd, and secur'd against Intestine Sedition and Forein War.

You will easily imagine, proceeded *Bentivolio*, that *Anaxanacton* having made his Subjects truly Religious to their God, and very amicable to all their Relatives, he did not leave them destitute of any particular Accomplishment belonging to the perfection of a private Capacity. He did so plainly teach men to know themselves, and so strictly to regulate the Exorbitancy of their Natural Appetites, that they must wilfully neglect his Directions if they be not highly Prudent, severely Temperate, and truly Modest.

R r r

He

He hath made a strong Defence against the desires of Vain-glory, having taught them no more to regard the trivial Applauses of the World then men value the jingling noise of Childrens Rattles. He hath set them at liberty from the Oppression of anxious Cares, by directing them to place their Treasure in Celestial Hopes, and as to other matters to imitate the thoughtless life of Birds and Flowers. Whilst they entertain their Minds with noble Enquiries, they are rewarded for their hearty endeavours with the possession of Divine Wisdom; and when they do contemplate those noble Victories which by Obedience to Holy Rules they have obtain'd over their sensual Appetites, they please themselves in the Peace which they have made with themselves, and rejoyce in the Testimony of a good Conscience which results from the consideration of a well-govern'd Life; and, to conclude this part of my Story, they bestow as much of their time as they can borrow from the preparation of their Souls for an Immortal Happiness, upon such worthy Actions as express the power of their generous Principles, by which the common Interest of Mankind is serv'd, and which deservedly reflect upon their Authors an honourable Reputation. And now by this which I have briefly reported you may perceive, said *Bentivolio*, that this Great Physician of Souls came not to palliate, but cure, the diseases of Humane Nature; not to cover, but heal, the Infirmities of the Degenerate World; his Doctrines being the Models of such an exalted Vertue, that they make those who entertain them with a sincere Obedience possessours of such Accomplishments as are scarce talk'd of in other Books.

I must confess, replied *Eugenius*, you have set before us a fair Draught of very noble Institutions: and though I cannot but perceive that they are accommodated to the universal Good of Mankind, agreeable to all Places, and at no Time unseasonable; yet they do so far exceed the strict Rigour of Vulgar Laws, and are so far rais'd above the pitch of Humane Customs, that I wonder they were ever entertain'd in the World. You will not wonder much, said *Bentivolio*, if you

you will have the Patience to know with what potent Motives *Anaxanacton* perswaded their Redemption. He made his own Life a just Example of his Rules, demonstrated that he brought his Doctrine from Heaven by the Miracles which he perform'd, promis'd an Eternal Happiness as the Reward of such as would undertake to follow his Footsteps; and being barbarously murder'd by a vile Generation who were upbraided with his Vertues, he appear'd again in Life within three dayes, and after a while before a great Multitude of Spectatours ascended into the Celestial Regions, to take possession of Immortal Glory in his own and their names. But these things are so considerable (said *Bentivolio*, making a kind of Interruption to himself) that I must crave leave to discourse them in more words.

The most prudent *Anaxanacton* knowing that the Example of Eminent Persons hath a mighty Influence upon all Beholders, and that those Precepts are seldom regarded which are disparag'd by the contradictory Practice of such as give them, did therefore prudently make his own Conversation an exact Resemblance of his unparallel'd Rules: Insomuch that whilst he liv'd, Goodness seem'd to have descended from her Heavenly Mansion, and became visible to Mortal Eyes, and by the Lustres of Divinity, which was now Incarnate, they saw Piety re-inthron'd, Righteousness restor'd, Charity glorified, and all the parts of a Holy Life vindicated from the Contempt which was put upon it by the Rudeness of that base Generation with whom he convers'd. And the truth is, *Engenius*, he was so lively a Pourtraiture of the highest Vertue, that he out-shin'd the most Illustrious Heroes that are nam'd in History; and their Actions were so far short of his both in distinction of Quality, and the Number of such as were Excellent, that they appear at the first view to have been only some little things done by men of petty Tempers, when they are put into Comparison with the rare Products of his noble Spirit. He despis'd that poor Glory which many of those so magnified Heroes made the only end of all their Actions.

Anaxanacton being a true Lover of God, and having a perfect knowledge of his Infinite Wisdom, depended intirely upon his pleasure, and referr'd his whole Undertaking to his Honour, never relishing that delight which low Souls take in their own Self-will, nor admitting those vain Applauses by which arrogant persons nourish their Pride. He trampled upon Sensual Pleasures: the dull allurements of Fleahly Lust were not able to take any hold of him, who came to express an Angelical Life in a Humane Body; neither could the strongest Tentations make the least breach in his Deportment, which was to be the Standard of unspotted Purity. He was so carefully Just, that he was never accus'd of doing the least Wrong; neither indeed would he ever engage himself in those Affairs of worldly life which usually administer plausible suspicions of Unrighteousness, and of which they are commonly occasions. Covetous Desires could find no Harbour in that Divine Breast, which knew the Contemptibleness of those Trifles by which ordinary Mortals are first blinded and then taken Captives, and for which they stupidly admire their Thralldom. Ambition could find nothing to tempt him whom she perceiv'd to devote his whole Life to the Glory of the Eternal Father. You will easily imagine that he had no great Apprehension of those things which vulgar Opinion hath render'd formidable: he contemn'd the despicableness of Poverty; he seem'd not to feel the pain of Fasting; he took in good part the abuses of ingrateful Relatives; he did not much trouble himself to wipe off the slurs of false Accusations which were fram'd to obscure the Lustre of his Sanctity with Imputations of unjust Freedom, and to lessen the Glory of his Miraculous Actions with the pretence of Magical Assistances. As he perpetually contemn'd those worldly Interests which make men unwilling to think of Mortality, so with a most serene Patience he accosted Death, though it met him attended with all unhandsome Circumstances: for after a most opprobrious Trial he was condemn'd to be Crucified between two Thieves; and yet, as if he had been unconcern'd in his own Case, he neither attempted

attempted any Rescue, which could easily have been made, from those who guarded him, nor undertook the defence of his Cause where an Answer was as easie, his Accusers being destitute of any Testimony against him except their own Malice, and the Judge so satisfied concerning his Innocence, that he was forc'd to absolve him before he condemn'd him, and declar'd that he pronounc'd the Sentence against him and his own Conscience both at once. But *Anaxanacton*, as before he esteem'd it a small matter to be harmless unless he was also beneficial, when he could do no more service to the World by his Life, he willingly laid it down to become, as I told you before, a Propitiatory Sacrifice not only for his Friends, but his Enemies, not excepting his Murtherers; and, mingling his Prayers with his Blood, besought his Father that his Death might be a means of Eternal Life to those who kill'd him.

Whilst *Bentivolio* spoke these words, said *Nicomachus*, I observ'd the Tears run down the cheeks of *Eugenius*; who, after he had settled his Passion, proceeded thus, turning to *Bentivolio*: I must confess that I never heard of any other in whom *Innocence*, *Charity* and *Prudence* were so united, whom *Fortitude* and all the proper Qualities of a *Generous Spirit* did so innoble; and I cannot but think that those who convers'd with him entertain'd the highest thoughts of his Divine Person, and gave all Reverence to his Heavenly Doctrine: but I must entreat you to let us know what other Assurance he gave that he was sent from God. I was going to shew you, replied *Bentivolio*, that his Example was not more Venerable then the Proofs by which he asserted his Authority were unquestionable. As soon as he began to discover himself to the World, he was publicly honour'd with the Descent of the Holy Spirit, of which I told you before, and as he, being accompanied with some of his Friends, went up one day to a Mountain well known in *Palestine*, which as I remember is call'd *Tabor*, he was transfigured into a Celestial Form; his Body was so incircled with splendid Rayes, that his Vestment shin'd, and *Moses* and *Elias*, one the great Minister of the Law, the other the

most famous of the Prophets, came down from their Ethereal Habitations to doe Homage to him; and, as they went away, leaving the World to the Conduct of that better Gospel which he was to promulgate, a Voice from Heaven now the second time confirm'd his Commission, and requir'd Mankind to obey him as their only Master. Thus nobly was *Anaxanaeton* recommended to the World when he made his first Entries upon a publick life; and as he prosecuted the Execution of his holy Office, he was alwayes accompanied with a Divine Presence, which put a Majesty into his Discourses far above any thing which his Hearers could observe in their own authentick Doctors; all his Speeches justified themselves and the Speaker: Their Rabbits, notwithstanding the deadly hatred which they had for his Person, could not but admire the extraordinary Wisdom which shin'd from his Soul whilst he spoke, and which they could no more imitate then a Novice in Letters can equal the Eloquence of *Cicero*.

The Devil, that grand Patron of Envy, had soon taken notice of this Excellent Person, and was unspeakably vex'd to see Humane Nature rais'd to such a strange height, and he was much afraid that he should no longer be able to keep under those whom he had till now too successfully endeavour'd to depress; however, resolving to try his fortune, he presently challeng'd *Anaxanaeton* to a single Combat in a lonesome Wilderness, where he hoped to discourage him with the horrors of Solitude, to affright him with the neighbourhood of Wild Beasts, and to weaken him with the defect of those ordinary Supplies by which our bodily life is supported, and attempted with all his Arts to bring him down from that sacred Rock in which he saw his strength was plac'd, viz. *His Hope in God*. But when he found him above the Tentation of Sensual Relishes, not capable of being entangl'd with promises of Riches, nor subject to the feebleness of an over-weening Phancie, he flung down his Arms & fled, to his shame perceiving that he had been more bold then wise, & was infinitely perplex'd since by a most undesirable Experiment he was assur'd that he

was

was to expect now another-ghest Antagonist then the first *Adam*; and increas'd his Torments with the Fears which he entertain'd, and by which he too truly presag'd the loss of his Usurp'd Dominion. For this Victory was but a prelude to *Anaxanacton's* future Successes, who had frequent occasions to renew his Quarrel with this sort of Adversaries by reason of the constant Residence of *Asmodeus* and his Complices in the Country where *Anaxanacton* was born, which they had in a great measure subdued to their Obedience, and where they gave diligent Attendance lest they should be dispossest'd by this potent Prince. Some of those cruel practices by which they express'd their malicious Power gave a fair opportunity to *Anaxanacton* to make himself known: For that great *Abaddon*, and those desperate Legions his Fellow-devils, having receiv'd a permission to inflict some sort of Punishments upon apostate Humanity, took a base pleasure in afflicting the Bodies of Men and Women with painful Diseases, in disturbing their Understandings by indisposing their Brains, and rendring them ridiculous and troublesome to their Neighbours by extravagant Deportments.

This merciful Prince well knowing the unreasonable Malice of these damn'd Spirits, (for they tormented those whom they had made to sin) and being fairly invited to shew the Authority which was given to him for quite contrary uses, as the rightful Lord of the World he commanded these impudent Vassals to be gone, to leave off this Devilish Trade, and cease infesting those places which the Saviour of Mankind had chosen for his abode. The muttering Fiends obey'd, and trembling at the sight of their Judge, entreated him, that besides this dismissal he would not adde to their present or accelerate their future Torments.

Anaxanacton, to shew that he came not into the World only as the Devil's Enemy, but the general Friend of Mankind, express'd his affectionate Assistance in reference to all their Necessities, and verified his sacred Office by a constant performance of beneficial Miracles; sometimes feeding many thousands of hungry people who travell'd far to seek

the Cure of their Diseases, whom whilst he heal'd and nourish'd, he did at once in two Instances shew both his God-like Pity and Divine Power. His Patients (shall I call them, or his Guests?) could not but say, If this be not He, it is in vain to expect any other Saviour; for, when he comes, will he be able to doe more then multiply our Bread with his Word, and to diminish our Pains without any other Medicine? But, as if the curing of the Sick were not a sufficient Demonstration of his Divinity, he rais'd the Dead also, and indeed gave so many satisfactions to Men, that they had no more sorts of Proofs to demand. Which way shall Omnipotent Wisdom give Testimony to the Truth which his Messengers deliver, if Miracles be no Assurance? And what Wonders would content us, if we think it is but a small matter to create Food, to restore Health, to return Life, only with speaking of a Word? And though the last instance of his Divine Power was liable to be question'd by those who, being carelessly Incredulous or wilfully Malicious, might pretend to think that no strange thing was perform'd, since they were not assur'd that those Persons were dead whom he was reported to have made to live the second time, he justified this and all his former Miracles, as lesser things, by one so great that it is beyond all Reasonable exception: For when his inveterate Enemies had nail'd him to a Cross, (which they were permitted to accomplish, not for the Satisfaction of their own Cruelty, but for the Reason which I fore-mention'd, and for which Villany they were severely punish'd) his Death was accompanied with wonderful Accidents, for the Veil of the Jewish Temple, which guarded the most Holy place from common Eyes, was rent from the Top to the Bottom, and shew'd both that the hidden meaning of the Mosaick Discipline was now reveal'd, and that a free Access into God's Presence was allow'd to Mankind by the Death of this great Mediator, who by this Oblation enter'd into the true Heavens as a fore-runner for all good Men. The Earth quak'd, the Rocks were broke in pieces, the Tombs open'd, the Dead came forth of their graves; signifying plainly that the Lord

of

of Life was Crucified, by whose blood the Dead should be restor'd to Life. The Sun put on a Robe of Darkness by an Eclipse naturally impossible, and the whole Heavens in just sympathy vested themselves with Sables; whilst observing Astronomers, who knew that this Defect of Light was not caus'd by the ordinary Interposition of the Moon, concluded that the most noble Luminary suffer'd in Mystical Sympathy with some great Affliction which either Nature or its Author at that time endur'd. And after they had thus taken away the Life which they unjustly hated, and made sure, as they thought, of his dead Body by putting their chief Governour's Seal upon his Tomb-stone, and set a guard of Souldiers to watch his Corps, he rose out of his Coffin, as he promis'd, the third day, roll'd away the Stone which was the Door of his Prison, and went forth without asking leave of *Pilate's* Goalers, and left his Ministers the good Angels to fright his Keepers from their vain employment, and to assure his Victory over Death to his old Friends, who he knew would not fail to perform what further Obsequies belong'd to his Funeral; to some of which he himself presently appear'd alive, both to requite the Constancy of their Love, and to strengthen the Weakness of their Faith. But judging those few not Witnesses enough of so Important an Action, nor one Visit a sufficient Proof of so great an Accident, he shew'd himself to his Apostles many times, and once made himself visible to five hundred Spectatours, who had not only leave to touch him and to talk with him, but he continued his Converse as long as his being upon Earth was needful to confirm the Belief of his Disciples. Then having other Affairs to negotiate for them in Heaven, he ascended in their sight, to receive that Glory which was the due Reward of his humble Obedience, and to teach his Followers to aspire after his Presence in those Celestial Regions, where he assur'd them that a place should be provided for all that were obedient to his Counsel.

I must confess now, said *Eugenius*, you have given such a satisfactory Accompt of this Generous Prince, that in-

stead of the Doubts which I entertain'd at the beginning of your Discourse, I am surpriz'd with an Admiration of the whole Story, and I think it not more Extraordinary in any part, then Rational in the Contexture of the whole; and the assurance which is produc'd in my Mind concerning the Truth of this Relation, makes me suppose that some strange things happen'd upon Earth after *Anaxanaeton's* Ascend into Heaven; and but that I have been more then sufficiently troublesome already, I should willingly understand by your means what success his Gospel had in the World. If you had not made this demand, replied *Bentivolio*, I should have perform'd what you desire, this being a Part of my Story, in which the Accidents are so considerable, that they are very well worth your Knowledge, and bear such an important Relation to the Whole, that they are a clear Demonstration of its Truth. *Anaxanaeton* having at his departure commanded his Servants to stay at *Hierusalem*, (then one of the most noble Cities in the World) and there to await his further Orders concerning their future Actions, after a few dayes, when they were all Assembled in one large Room, accompanied with many worthy Persons who were true Lovers of this good Prince, *Anaxanaeton*, according to the Promise which he made at his Translation, sent a divine Spirit, who descending with a noise much like the blustering of a violent Wind, appear'd in a cloven form of Fiery Tongues, and resting upon them, presently expounded the Mystery of this Emblematical Appearance by inspiring them with Ability to speak divers Languages, and so gave them power to teach all Nations in their own Tongues that Holy Gospel which concern'd all the World to know, being the Method of their Eternal Happiness. They being thus appointed, begun presently to execute the Office to which they were deputed by their Master, and having dispers'd themselves into many Kingdoms, they related the Story of *Anaxanaeton*, publish'd the Gospel which he had made a Catholick Law, & gave them the true meaning of every Precept in plain Interpretations, making known the Promises whose Truth he seal'd with his Blood; and, besides

besides the venerable Sanctity of their Lives, verified their Authority, as their Master had done before them, with divine Works: They vanquish'd Devils, silenc'd Oracles, reproch'd Idols, reprov'd Vice, and commanded Men in *Anaxanacton's* name to amend their Lives, and threatn'd the Disobedient with Eternal Misery if they continu'd in their Impenitence. The Converted World receiv'd their Message with a sincere chearfulness; and in a short time a great part of *Asia*, *Europe*, and *Africk*, submitted themselves to the Discipline of *Anaxanacton*, call'd themselves by his name, chang'd their Religion, abandon'd their Gods, and despis'd all other Interests but His Gospel, and laid down their Lives as Witnesses of their true Faith.

The greatness of this sudden Victory is more admirable, if you consider that the Truth of this Divine Revelation did not only gain Credit with the Common sort of People, but master'd the Reason of most learn'd Philosophers, overcame the Policy of gravest Senatours, conquer'd the Spirit of the most valiant Commanders, out-witted the Cunning of subtle Conjurers, and making Profelytes to it self in all Climates, convinc'd the Pagan Emperour who then rul'd the World by such loud and magnificent Reports, that he would have inroll'd *Anaxanacton* among his Country Gods; which though it was hindred by *Anaxanacton*, who would not be rank'd with such contemptible Rivals, and oppos'd by his Ministers of State for politicke Reasons, yet within a small compass of Years that Empire which gave Laws to all the World submitted it self to his Government, and the greatest Kings esteem'd it their chief Glory to be Subjects of *Anaxanacton*: and they testified the truth of their Estimations by building magnificent Temples for the more convenient Reception of his Worshippers, bestowing upon his Ministers great Revenues, offering up their daily Prayers to God in his great Name, celebrating his Love to the World with grateful Hymns, consecrating much time to the Remembrance of the more observable Parts of his Life, and making such honourable Commemorations of his Death and Resurrection as were

suitable to the Mystical Import of those noble Accidents; thinking, and that truly, that it was but a just Gratitude to doe all they could to make the Name of *Anaxanacton* the greatest thing that ever was talk'd of in the World. Though I must tell you, continued *Bentivolio*, that this was not a more proper expression of deserv'd Love in men then a necessary piece of Divine Providence: for though *Anaxanacton* was veil'd awhile with the contemptibleness of a Low estate; yet it was not fit that the Obedience of his Humility should be unrewarded, nor the Greatness of his Glory long obscur'd: For he was that Prince who not long after the Creation and immediately upon the Apostasy was promis'd as the Redeemer of Mankind, was the Hope of the Patriarchs, the Theme of the Prophets, the Fulness of the Law, the Substance of all Shadows, the Summe of the Gospel, the true Teacher of Wisdom, the Planter of Holy Discipline, the Glory of the Jews, the Morning-Star of the Gentiles, the Joy of Good Angels, the Terrour of Devils, the Lord of both Worlds, the Heir of all things, the Head of the Church; and, to end my Story, that Divine Person in whom the Faith, Love, Hope and Thoughts of all wise and good men did rest satisfied; and for whose more glorious Appearance, which he promis'd at his departure, all good Spirits in Heaven and Earth do continually pray. After *Bentivolio* had discours'd so far, he took a small Book out of his Pocket written in Greek by four of *Anaxanacton's* Friends, and gave it to *Eugenius*, both as a Verification of his own Report, and that by the perusal of it *Eugenius* might more fully inform himself in the incomparable History of so rare a Person.

Bentivolio holding his peace, *Eugenius* and all the Company gave him thanks; only *Antigraphus*, who came in a little after he had begun to discourse, did it not so heartily as the rest, having possess'd his Mind with Prejudice against many parts of the Relation, which he had formerly heard, and alwayes oppos'd. As they walk'd in the Gallery, for they had left their Seats, *Eugenius* perceiving some disturbance in *Antigraphus* his Countenance, having civilly express'd his
con-

conjectures, ask'd him the Reason of his Dissatisfaction. — Whilst *Nicomachus* pronounc'd these words, a Gentleman came into the Walk, and having saluted the Company in the name of *Theosebius*, he deliver'd a Letter from *Bentivolio* to *Urania*, and another to *Panaretus*, wherein he entreated him and *Nicomachus* to make haste to *Phronesium*; and another to *Symphathus* from the Prince of *Theoprepia*, in which he commanded him to invite *Theonoe* and *Irene* to come to his Court, and desired them to conduct the Lady *Urania* thither also with all Respect due to a Person of her Quality. This news was welcome to them all: to the Gentlemen, because they were going to a place where they were sure to enjoy the best Company in the World; and to the Ladies, because contrary to their Fears they should not be left behind; especially to *Urania*, who did very passionately desire to see *Bentivolio*. Whilst they were expressing their mutual Resentments of their common Felicity, one of *Theonoe's* Servants call'd them in to Dinner. When the Cloth was taken away, *Urania* began to call to mind that *Nicomachus* had not quite discharg'd his Task, being interrupted by reading the Letters which they receiv'd from *Theosebius*, and therefore desired leave of the Company that he might resume it. * They consented, and *Nicomachus* was voted to his Chair again by an unanimous voice of the whole Company, and, *Theonoe* having given order that none should interrupt them, *Nicomachus* proceeded after this manner.

Though I have sufficiently declar'd the Imperfection of my Wit in offering at the Recital of such a noble Story, yet since I sin only because I would be obedient, I will briefly give you the last part of that Discourse; especially because I esteem that which was then said to be very pertinent to the Vindication of *Anaxanacton's* Honour from the foolish Cavils of some Pretenders to Wit, who take it for a great piece of Ability to find faults where there are none, and think they deserve Applause, when they merit only Scorn, for saucily deriding those things which they ought humbly to adore. *Antigraphus*, as I was going to have told you, being desired by *Eugenius* to express his Mind, address-

sing himself to *Bentivolio*, began thus: It's true, I am not satisfied with your Discourse: Though you have adorn'd the History of *Anaxanacton* with plausible Colours, yet I cannot but think that many of them may easily be rubb'd off. I will not trouble you with a punctual Enumeration of all my Doubts, only I shall crave your pardon to touch upon some things which most offend me. What you have said concerning *Anaxanacton's* Birth, his Miraculous Actions, his Resurrection and Ascension, is utterly destitute of any known Parallel, and methinks it requires a vast measure of Credulity to make men believe a Report so strangely incredible. For my own part, I desire to be told how I may assure my self that those parts of your Story are true. That Notion which you put upon the Death of *Anaxanacton*, whose blood was shed, as you say, as an *Expiation* for the Sins of the World, and that he offered himself upon the Cross as a Propitiatory Sacrifice, seems to be clogg'd with so much unreasonableness, that I cannot but disbelieve it. I look upon his Crucifixion as a means both wholly unnecessary and altogether useless, and so very unfitly applied to any such purposes. You make use indeed of various Expressions to magnifie the advantage of his Death, and say the same thing in different words; yet in my mind it fits none of them. Sometimes you fancy his Sufferings as a *placatory Oblation*, and so make his Cross an Instrument of *Atonement* between an angry God and trembling Offenders. But with what probability can this be affirm'd? For can he truly be said to be *Reconcil'd*, who not only was never angry, but whose Divine Nature is utterly incapable of such a low Passion? Sometimes you explain the same point by the Notion of *Redemption*, and would have us look upon the Life of *Anaxanacton* as a Price paid down for the re-infranchising of enslav'd Men. I confess I wonder at this as much as the other; for to whom should this Price be paid? To God? How can that be, since you say that he gave this *Anaxanacton*, his dear Son, as a Ransome for Men, and so make him the Purchaser? Which cannot be admitted neither; for to what purpose should he give him, unless it were

were to buy what was his own? Men could neither give nor sell themselves from God; if they did, the Deed was Invalid, because he can never lose his Right by any foolish Act of his Creatures. They could not be taken from him by force, because he is Omnipotent. If he receiv'd a Price for them, it seems he did not Redeem, but Sell, them. The Price you speak of could not be paid to the Devil; for God only, whose Law was violated, had Right to take Punishment of his offending Subjects; and if the Devil had any hand in the Torment, it was but of an Executioner deputed by God. Besides all this, *Anaxanacton* could not be truly said to have bought Men, for he himself, as I have heard, affirm'd that God gave him freely that part of Mankind in which he claims a peculiar Interest.

The Sense which you would express by using the word *Satisfaction* is liable to as great Difficulties. If God would not forgive sinners till he had receiv'd Satisfaction, he lessen'd his Goodness, which you say is Infinite. Or if he would needs have Satisfaction, yet why should the most Innocent *Anaxanacton* be expos'd to scornful Tortures in the stead of such as were notoriously guilty? Although that Generous Prince was so good-natur'd as to offer it, yet it was contrary to God's Justice to receive such a Cruel Compensation; and it seems to have been too excessive an Anger conceiv'd against the Sins of the World, which could not be pleas'd without a Sacrifice of Humane Blood, the Use whereof you did but now condemn in the Heathen Religion. What Satisfaction was due I do not know, but it seems to follow from your own Principles, that *Anaxanacton* could not pay it, for you acknowledge him to be a God: and if you think to take off this Inconvenience by laying it upon his Humane Nature, I must tell you that it could not make Satisfaction for the Defects of others, because all that it could doe was but its own just Duty.

I am confirm'd in this Opinion of *Anaxanacton's* Death, proceeded *Antigraphus*, because I perceive but very small Effects which it hath produc'd towards the Melioration of the World since he left it. If he had deliver'd the World

from Ignorance by his Gospel, and redeem'd it, as you say he did, from Sin by his Death; how comes it to pass that many Nations are not acquainted with his Laws, and that most of those Countries which have receiv'd that knowledge are as Wicked as those which have not? Some of them complain of *Anaxanacton's* Discipline as a heavy Yoke, and pretend that their Disobedience is necessitated, because his Commands are so strict that they cannot be observ'd. Whether this be true or no, I know not; but that they are not obey'd is but too evident by their contrary practices. We see also that the World is vex'd with those Afflictions which you call the Punishments of Sin; as Painful Diseases, Devouring Plagues, Bloody Wars, Intolerable Famine, Implacable Death, and Dissentions Irreconcilable entertain'd by those who, though they glory in the Pretense of being *Anaxanacton's* Disciples, yet having torn off his known Badge, Mutual Love, and despis'd his gentle Spirit, all the World perceives that they have nothing but his bare Name; and that they have so confounded his Doctrine by quarrelsome Controversies, that they themselves can scarce tell what it is. I doubt concerning the Truth of that Relation which you made of the Success which he had for a while; and if I should grant it to be true, yet I must tell you that it did scarce equal what hath accompanied the Designs of those whom you call Impostors, some of which have gotten Victory over a great part of *Anaxanacton's* Dominions, as is known by the Story of *Mahomet*.

Bentivolio perceiving that *Antigraphus* had made an end, replied in these words: Though there are many things in Christian Religion (for that is but another Name of *Anaxanacton's* Discipline) so Mystical that their full Sense is above the reach of our Apprehension; yet nothing can justly be esteem'd unreasonable because we are not able to fathom it, since we know that Inferiour Beings cannot adequately comprehend Superiour. Though it is very common with foolish men to quarrel with those Methods by which God prosecutes the Design of their Happiness, and to cavil at those Notions wherein the most important Truths are

con-

contain'd; yet I think those which you have impugn'd so agreeable to right Reason, and that no Instrument could have been more prudently contriv'd to promote the Salvation of Mankind then the Death of *Anaxanacton*; and that it was not unsuccessfully applied to serve this most noble Design, and that the Effects which were produc'd by it were never equall'd by any other Invention, is the first thing that I will endeavour to shew you, and adde to what I have said already concerning this Matter answers to all your Objections, and afterward I will satisfie you as to the Truth of the whole Story of *Anaxanacton*.

When Man came first into Being, he was God's Creature, and so oblig'd by the strongest ties to acknowledge him for his Sovereign Rector, He who made all things having an indubitable Right to give them Laws. The universal Creator according to his Divine Prudence inscrib'd natural Rules upon Mens Hearts, so making them in part Laws to themselves, and superadded some Positive Commands as further significations of his Will. He knowing that he had to doe with considerative Natures, not only engag'd them to observe his Laws by the good Condition into which he put them; but added another strong preservative against Disobedience, by annexing to his Commands Punishments conditionally threatn'd: Which was a rare Expression of the Divine Goodness, for God did so take care that the false Hopes of Impunity might not bring into the World first Sin and then Ruine. But rash Men, slighting their Duty notwithstanding these Obligations to the contrary, rendred themselves obnoxious to the Punishment of an Ingrateful Rebellion; and it was then just with God, who is the Lord of Punishment, to inflict the Mulcts which were due upon the contempt of his Precepts. But he considering that it was a thing worthy of the benign Creator rather to repair his work by an After-provision of his Wisdom, then to desert it to that Ruine which was the effect of its own Folly, determin'd to restore the degenerate World, and upon Terms which were fit for him to propound to admit Offenders to the benefit of Re-

concil'd Favour. The Sins of the World being an unspeakable Affront to his just Authority, and an open Scorn put upon his most excellent Laws, he saw it was reasonable that Men ought not to be pardon'd but in a way by which the Divine Honour might be repair'd, his Government acknowledg'd, the Righteousness of his Injunctions vindicated, Obedience restor'd to its due Estimation, Rebellion condemn'd and put to the highest disgrace, and Offenders by the assurance of Forgiveness perswaded to return to their Duty, and so that base thing, Sin, be rooted out of the World.

Now, *Antigraphus*, if you will give me leave to use a few words more, continued *Bentivolio*, I will demonstrate to you that these noble Designs could not have been accomplish'd any way so well as by the Obedient Life and Holy Death of *Anaxanacton*. You must know that he came into the World at such a time when Wickedness had advanc'd it self to a height scarce parallel'd in any Age: and when that Nation which did most of all others pretend, and had the greatest reasons to be Examples of Vertue, had not only dishonour'd it by Vicious Practices, but had flurr'd their Rules with such false Expositions, that they had represented the Observation of their genuine Sense as unnecessary; *Anaxanacton* appear'd upon this Stage as the Champion of Obedience, and by an unspotted Conversation made a publick Defiance to the prevalence of Vice, subdued the Power of bad Example, and reveal'd a dear Regard of the Divine Will when all the World slighted it, overcame the Temptations of Sin, and condemn'd those Customs which by a continu'd repetition of wicked Actions do propagate hurtful Examples; and having given all sorts of men a full knowledge of their Duties by his Excellent Discourses, and shewn the way to the most noble degree of Vertue, of which (as I told you before) his own Life was the Beautiful Image, he reprov'd the disobedient World with such Authority, that he amaz'd the most Obstinate, and perfectly reclaim'd the Ingenuous, who wanting good Information sinn'd only of Ignorance, but now reform'd themselves willingly since they knew the danger of their Errours.

Anaxa-

Anaxanacton having proceeded so far, his Life was improv'd to the utmost Justification of the Supreme Law-giver, and now he laid it down, that by his Death he might make a further Reparation of the Divine Honour, and a fuller Expression of his Charity to Humane Nature. His Death was a common Penance of Mankind, in which Divine Justice made the Sins of the World to meet as in an Expiatory Suffering, which his Love made him chearfully endure, having voluntarily put himself into the place of Sinners; and he was not unwilling to bear such shameful Torments as were ever look'd upon as the Punishments of Sin, and the visible Effects of God's Displeasure. Thus his Cross became a publick Vindication of the Divine Justice to which all the World was obnoxious, and it was a great Augmentation of that Disparagement which he had cast upon Sin by his Holy Life: For none could receive the true knowledge of this wonderful Action, and remain so stupid as to think still that Disobedience is a Trifle which was thus expiated, or so unreasonable as not to conclude, that the Wound was of a most deadly concernment which could not be cured but by a Balsam made of such precious Bloud. How can any man think that it is a cheap thing to sin, when the dearest Son of God was buffeted, crown'd with Thorns, and then nail'd to a Cross for it? The Saviour of the World had reason to expect that when some men saw, and others heard, that the hard Rocks clove and the dull Earth trembled at his Death, and that the dead came out of their Graves, that they would awake out of their deadly slumbers, and not only think of relenting a little, but melting themselves into an ingenuous Sorrow for their former Enormities, now begin a new Life, according to his Directions who died for them, and by his Death shew'd them not only the depth of his true Affection, but made it the greatest endearment of Obedience; letting them see that it was so necessary to their Happiness, that it is neither possible nor fit that they should be sav'd without it.

Thus was Sin condemn'd by *Anaxanacton's* Death; and
Xxx 2
when

when he had discharg'd this Office, Men could not doubt of being pardon'd through his Mediation, for he told them that his Death was a Propitiatory Sacrifice offer'd in the name of Sinners, and that his Blood was shed as a Federal Rite by which (according to the known Custom of the Eastern World, who by Blood did usually ratifie their Leagues of Friendship) he confirm'd the Promise of Pardon which he had formerly made in the name of his Father, and seal'd his Gospel, which was a Covenant of Love, and contain'd the Grant of our Peace, in stead of the blood of Beasts with his own.

But that I may end this part of my Discourse, let me tell you also that the Death of *Anaxanaeton* did both naturally augment the pitifulness of our General High-Priest, who by the Experience of Afflictions learn'd to compassionate his suffering Friends; *Anaxanaeton* also made it a rare Example of that Patience which he knew his Followers would need, to support them against those Affronts which he foresaw would be put upon them by such as, having no love for Vertue themselves, would hate it in others, and being more in number would be alwayes able to doe them mischief, and be instigated to persecute them with more rage by their own Vices, which were perpetually condemn'd by their excellent Lives. Thus also *Anaxanaeton* gave his Friends a fair encouragement to suffer chearfully, seeing their true Lover to have led them the way, and being assured that neither Shame, Pain or Death could obstruct their Happiness, all of them being hallow'd by the Patience, and overcome by the Faith of their Victorious Prince.

As by this which I have said concerning the rare Use which was made of *Anaxanaeton's* Death, you may easily perceive that it was so far from being Impertinent, that it demonstrates not only the greatest Love, but an equal Wisdom in the Designation of it to the fore-mention'd Purposes; so you will see that the great Import of his Death is not improperly express'd in those Notions which you dislike, if you will have the Patience to understand the true meaning of those common Words, *Reconciliation, Redemption*

tion and Satisfaction, when they are applied to this Affair.

Reconciliation must be explain'd according to the Notion of Displeasure of which God is capable. He is then said to be Angry when he Punisheth; and as it is natural for men to be afraid when they have transgress'd the Law of their Supreme King, so it is just with him to be angry at their Offences, that is, to punish the Offenders: and he may very well be said to be Reconcil'd, when he doth not lay their Sins to their charge; and to receive them into that Favour which they forfeited, when he doth not inflict the Punishment which was deserv'd. Thus the Notion of Reconciliation is very proper, and not at all the less intelligible, though God is not a passionate Being; and the Effect of our Saviour's Mediation is equally valuable. For whilst the Sinner is liable to an unspeakable Torment, his condition is as miserable as if he who is provok'd to inflict it were subject to wrathful Affections, since he knows how to doe it with a serene Justice; and the Courtesie of the Intercessor is infinitely obliging, notwithstanding the indisturb'd temper of the Divine Nature, because he saves the Offendor from a dreadful Punishment: and since the unpassionate King would have inflicted it without the fore-mention'd Interposition, he which is pardon'd need not scruple to say that his God is reconcil'd to him by the Death of *Anaxanacton*.

You will also be satisfied as to the Notion of *Redemption*, if you consider what is meant by that word when it is us'd in this matter: For it signifies that *Anaxanacton* by his Death restor'd Mankind to Liberty, that benefit which poor Slaves receive when they are deliver'd from a miserable captivity by the payment of a summe of Money. We were enslav'd to the Devil, who had tempted us from our Allegiance to God, and perswading us to follow his Counsels and the Conduct of our own Lawless Appetites had put upon us by degrees the Shackles of Habitual Sin, and expos'd us to the danger of Eternal Death. How unmercifully this Tyrant us'd his Captives by the exercise of his usurp'd Power, whilst they languish'd under the fear of Re-

venge to be taken upon them by God from whom they revolted, I told you before. Now though no Price was paid to the Devil, for none was due; yet since Men were freed from his intolerable yoke, and sav'd from the Miseries which they endur'd, and the further dangers which were justly consequent to their Obedience to the Devil, (for they were willing Slaves, and though they were abus'd by him, yet they deserv'd to be punish'd severely as voluntary Fugitives from a most Gracious Sovereign,) God may very well be said to be their Redeemer, and *Anaxanacton* to have paid a Price for them; since it pleas'd the Father that his dear Son should be their Deliverer, and since *Anaxanacton* was not unwilling to submit to hard Terms for their Recovery.

The propriety of this Expression and the fitness of this Means of our Liberty will be yet further apparent, if you will take notice that the Bonds which tied us in Slavery were our own Wills engag'd to a course of Disobedience by the prevalence of fleshly Tentations; and whilst the Enemy of our Souls gave us leave to enjoy the Pleasures of Sin, he made us believe that he lov'd us more then God, though by indulging to us our Lusts he did us no other favour but to kill us with sweet Poison, and mix'd Delusion with our Ruine, over which also he and his malicious Associates devillishly insulted. That we might be reclaim'd from such pernicious Folly, the Eternal Father and his dear Son made an unparallel'd Demonstration of amazing Love, to shame us out of our continuance in that dishonourable Vassallage wherein we foolishly serv'd our own and our Creator's Enemy. For *Anaxanacton* came and perswaded the unhappy Rebels to return to their Loyalty, and died upon a Cross before their faces to procure their Pardon; after which they saw their Fetters fall off, repented of their rebellious Folly, return'd to their lawful Prince, and could not but look upon him that made them as their Redeemer, since he had perswaded them into Liberty by such a charming Argument: and they call'd *Anaxanacton's* Bloud the Price of their Redemption, because it was such a potent means

means of their Recovery. Indeed *Anaxanacton*, not doubting but this would be the happy consequent of his undertaking, told his Friends as he was going to the Cross, that when he should be lifted up there, and had thence made manifest his own and his Father's ardent affections to our Restauration, he should draw Sinners up to him; that is, impress such a deep Sense of grateful Love upon their Souls, that they would now willingly obey one who had after such an obliging manner attempted their Freedom. They needed now no other Argument to disengage their Minds from the power of their false Apprehensions, when they saw themselves invited to the Service of their good God, and to abandon the Tyrant who kill'd them, at the persuasions of one who to shew how truly he lov'd them died for them.

Besides all this, I could tell you, *Antigraphus*, that *Anaxanacton* might properly enough be call'd a Redeemer, that is, a Restorer of happy Liberty, for another great Reason; which is, because he did not only out-wit that cunning Serpent by his Prudence, but overcame that strong Enemy by his Power, and rescu'd captive Humanity, and punish'd him for the wrong which he had done in seducing his Father's Subjects from their Obedience; which was all the Price due to him for the Slaves whom he first took unjustly, and then us'd villanously. This is a plain Answer to all those little Cavils which you made against the Notion of *Redemption*; and if it satisfie not, you must be forc'd to stay till Metaphorical Expressions be cur'd of their old lameness, and so grow able to doe that which they never did yet, that is, to run upon four Feet.

The Method of your Demands requires now that I take out your other scruple concerning the *Satisfaction* which God is said to have receiv'd in the Death of *Anaxanacton*. This Doubt is founded upon a Defect of Knowledge. It was most fit that the Supreme Lord being wrong'd should appoint his own Satisfaction; and since he made choice of the obedient Death of his dear Son, why should he not accept it as a Propitiation for Sinners, and give leave to *Anaxa-*

naeton to nail their Bond to his Cross, he having pay'd what was demanded by the Universal Creditor? Whereas you phansie it is a Diminution of the Divine Goodness not to pardon the Sins of the World without such a strange kind of Compensation; I must tell you that it was not fit that so high a thing as God's Authority, which was denied, should have no Reparation, nor that Men should be tempted to Sin by perpetual Impunity; so since the Eternal Father, willing to condescend to fit Terms of Reconciliation, was careful to find out what we could not have thought on, or, if we had, durst not have propounded it, spar'd not his own Son, but gave him to suffer so many Reproches and so much Torment for our sakes, he testified more love, and endear'd himself more to us, then if he had contriv'd our Salvation, as you suppose he might, some other way.

Whereas you Object, that though God might expect Satisfaction, yet it was unworthy of him to take it of *Anaxanaeton* after such a cruel fashion; I desire you to consider a little better, and you will see that it was no Injustice in the Supreme Lord to accept the Payment of the Debt which Sinners ow'd when it was offer'd by *Anaxanaeton*. It is a common thing for us to give our Money to those to whom we our selves owe nothing, to pay the Debts of others; and sometimes, though but seldom, an Innocent Person hath offer'd his Life to expiate anothers Default: and this Action of *Anaxanaeton* is more justifiable, since his matchless Charity is not only celebrated throughout all the World with Immortal Praises, but he also procur'd by his Death the greatest benefits which were ever bestow'd upon Mankind, and improv'd his Sufferings to his own unspeakable Advantage, whilst his most just Father, who could not permit such a charitable Obedience to want the greatest Reward, crown'd his humble Patience with an universal Sovereignty, and made him, who for a while was the lowest of Servants, the Lord of all things. By which you cannot but perceive that there is no Reason to parallel the cruel Customs of the Pagan Superstition, in which sometimes Men, sometimes Virgins, were slain against their wills to no purpose, but to gratifie the Malice

Malice of Devils, with the Voluntary Oblation which *Anaxanaeton* made of his own Life, which both proceeded from a most noble Principle, and was glorified with a happy Conclusion.

Though you pretend also that *Anaxanaeton's* Oblation could not benefit others, because whatsoever he did was a just Duty to his Father; I must tell you that though after *Anaxanaeton* was born a Man, he ow'd all possible Obedience to his Divine Father in his own name, yet his Performances may very rationally be suppos'd capable of reflecting Advantage upon others, since he was not necessarily Incarnate, but Voluntarily assum'd our Nature on purpose to doe Honour to God.

This is enough, said *Eugenius* turning himself to *Bentivolio*, to justify the Reasonableness of *Anaxanaeton's* Death to all Ingenuous Persons; but I beseech you, for *Antigraphus* his full Satisfaction, to let us see by the Effects which it produc'd that all this was not labour in vain; for notwithstanding your former Discourse he fears not to say that the World receiv'd little benefit by it. I remember very well what he said, replied *Bentivolio*; and since your Patience is not yet spent, I will shew you the Falshood of this Calumny, for so I must call it. There are but two things considerable in Sin, the Unreasonableness of enormous Actions, and the Punishment to which Sinners are obnoxious; and it is easie to convince any rational Person by that which I told you in the former part of this Discourse, that *Anaxanaeton* did what was fit for Him, that is, the best Person in the World, to doe to remove them both. He re-inforc'd the Commands of Obedience to Almighty God by his Divine Precepts; he reveal'd the danger of a wicked Life, and declar'd that Holiness, i.e. Wisdom and Goodness, is an Immoveable Bound-stone which God hath set between a happy and a miserable Estate. To prevent Despair he assur'd Delinquents of their Pardon upon Repentance, having offer'd himself as a Propitiatory Sacrifice: which was a Notion so early known and so universally spread through the World, that there was none which understood not the

meaning of that most obliging Action. He made his Commands so plain, that they did not only condemn the Dissolute, but reproch all false Pretenders. To prevent the hopes of sluggish Endeavours, he declar'd the Invalidity of the greatest Knowledge which doth not transform those who possesse it into the Image of Truth. He assur'd all false Believers, that the Faith which doth not subdue their Sins will never be able to chase away their Fears. He put all possible Disgrace upon Hypocrisie, having mark'd it with the brand of the most odious Wickedness. He hath undone all vain Expectations by linking all his Promises with Conditional Precepts. He hath confirm'd the terrible Sentence which is pronounc'd by an Evil Conscience, that Sinners might find no Refuge but in true Repentance. He hath condemn'd all External shews of Piety and Vertue which are destitute of interiour Correspondencies. He told all Good men that they must look upon the Permission of Tentations not as Excuses of Sin, but as Continuations of their Trial, and commanded them never to think of being crown'd hereafter except they overcome now; and to encourage them to endeavour heartily, he hath assur'd them of his never-failing Assistances.

This is enough, continu'd *Bentivolio*, to demonstrate the fulness of his Prudent care; and, if you remember what I told you before concerning the vast Extent of his great Conquest, you will have no reason to think his Attempt ineffectual: neither can you frame any Excuse to salve the Ingratitude of those who remain'd disobedient to the mighty Reasons of such incomparable Love, but their own extreme Carelesness, and base neglect of Consideration: For no blame can be laid upon him, who had done such wonders that they were sufficient to make the most stupid to mind their most Important Interest. After so much endeavour I cannot imagine what Exception you can frame against *Anaxanacton's* Method but this, that he did not offer violence to the Liberty of mens Wills, and make them Vertuous whether they would or no; which are words incapable of any reasonable Sense. If *Anaxanacton* had put a
Neces-

Necessity upon men to embrace his Discipline, he had cross'd his own Design, which was, by a clear Proposal of a Glorious Immortality to excite free Agents to engage their Choice in a constant use of holy Means to obtain so noble an End. Also the Divine Temper of Soul in which all his Disciples find themselves unspeakably happy is such a rais'd Disposition, that it is impossible to be reach'd by those who debase themselves by voluntary Sin: And the Peace of Conscience and Hopes of a blessed Immortality which *Anaxanacton* grants as an Antepast of their future Happiness to his Faithful Servants, are only the Results of a good Life, which is grounded upon a firm Choice and constant Resolution of being Obedient to his Rules.

I know well that the World hath long since degenerated from the noble Example of the first Converts, and that the rare Vertues of the Primitive times are scarce any where to be found in our dayes; but we must take heed of accusing *Anaxanacton* for our own faults. When he commanded men to acknowledge his Gospel, and told them that it was the only Security of their best Interest; yet he let them know that it would doe them no good except they entertain'd it with a very sincere Observance of those Directions which are contain'd in it. But as he is altogether to be excus'd, we are so much the more worthy of blame, both because we neglect the Encouragement which is offer'd by such gallant Examples, and because we may make an Imitation of their illustrious Vertues at a far cheaper rate then they could set us Copies.

This which I have said concerning the Continuance of Sin doth also demonstrate the Justice of those Punishments which you think ought not to afflict the World since *Anaxanacton* undertook its Restauration. He deliver'd his true Disciples from the danger of Eternal Death, which is the chief Punishment of Sin; and made those less Inconveniences which they meet and patiently entertain upon their way to encrease their more welcome Reception into their Everlasting Home: and as those others, *Antigraphus*, who will not be redeem'd must needs continue Slaves, so

being Slaves it is but fit that they should carry their chains. But who are they in whose Punishments you do particularly concern your self? The Jewish Nation, to whom *Anaxanacton* made the first offers of Redemption? There is no reason but they should be punish'd, both because, notwithstanding the strong Motives by which they were long perswaded to an Emendation of their Lives, they grew so extremely wicked, that one of their chief Historians thought that if God had not destroy'd them by the Romans, the Earth would have swallow'd them; and because they did barbarously reject the Terms of Pardon which in a most obliging way were propounded by *Anaxanacton*. As they shew'd themselves incorrigible by continuing wicked after he had for many years in vain attempted their Reformation; so it is not only a just but a very proper Affliction with which they are punish'd, being not utterly destroy'd, but dispers'd into most Kingdoms of the World, where they live contemptibly, that they might every where remain as an evident Testimony of God's Displeasure against ingrateful Apostates, and be a lasting witness of *Anaxanacton's* veracity, who told them before that this Misery would befall them if they persever'd, as they did, in Disobedience.

As your Objection includes the rest of the World, I must tell you that there is no reason but they should be punish'd too. *Anaxanacton* came not to disoblige men from the Law of Nature, but to superadde endearments to its Observance; and since other Nations follow'd the bad Example of the obstinate Jews, it is most just that they should be their Parallels in suffering. You must needs justify *Anaxanacton* as altogether unaccessory to their Calamities, except you would have him become a Patron of Sin, and indeed desire him to nourish with his Bloud that curs'd Root which grew too fast of its self.

Well, well, said *Antigraphus*, let the Reasons of mens Degeneracy be what they will, you confess the World remains Wicked, so that the Proofs of *Anaxanacton's* success must be fetch'd from that Age in which he liv'd. Yes, replied *Bentivolio*, but much more from those which follow'd his Death,

Death, in which they were so considerable in themselves, but especially if you take notice of the unparallel'd Method by which his Affairs prosper'd, that there is no more cause to put him into a mean Comparison with the most successful Impostor, then there is reason to equal the Follies of *Mahomet's* contemptible Alcoran with the wisdom of his most excellent Gospel. It is a peculiar Glory by which the Discipline of *Anaxanacton* is recommended to the World, that it was neither introduc'd at first, nor establish'd afterwards, by those ordinary means of Policy or Force. His Person was of such little consideration in regard of Worldly extract, that he was a Demonstration of the highest Worth envelop'd with the lowest Humility: His holy Doctrine was opposite to receiv'd Customs: his grave Converse was not set off with a plausible Fashion, but express'd such Manners as were scorn'd by the Modish World: He neither flatter'd great Princes, nor humour'd the mean Appetites of the fleshly Vulgar: he perswaded not Obedience to his Rules with the arts of Humane Rhetorick: His Followers were discourag'd by Secular Powers, their Number lessen'd by cruel Deaths, for which Sufferings they could hope for no Compensation in this World. And though the Pagan Superstition was encourag'd by the Favour of many Princes, supported by strong Armies, defended by learned Philosophers, asserted by Eloquent Orators, further'd by the Devices of cunning Magicians, and cried up by the universal Suffrage of all Nations; yet by a Divine Power which fell upon it from the Life and Gospel of *Anaxanacton*, and the mighty Spirit which assisted his Servants, the Idolatrous Worship with all its pompous Ceremonies melted away as the Snow doth before a warm Sun; whilst *Anaxanacton's* Subjects wearied the Malice of their Tormentors with an unconquerable Patience, and by the generous Testimony which they gave to Truth, reconcil'd their mortal Enemies to the belief of that which they persecuted, and to a most sincere Love of those whom but a little before they perfectly hated.

If *Mahomet* had made use of no other Means to serve his

A a a

Design,

Design, his Name would long since have been forgotten in the World: but as his Religion (in which he craftily made an honourable mention of *Anaxanaeton*) is contemptible in it self, being a kind of *Cento* made up of Rites stolen partly from the Jews, partly from the Pagans, and some borrow'd from the Christians; he fill'd it with ridiculous Fables, absurd Stories, perswades Obedience with obscene Promises, and expresth a base Condescension humoring the lowest sort of Life, the worst of Men willingly observing his foolish Orders, while they pleas'd themselves in hope to be admitted at last into a brave *Seraglio* for their Heaven, and instead of Paradise to be put into a *Gynaecium*.

Yet the subtil Lunatick perceiv'd that this would not effect what he aim'd at without the use of Arms, and therefore as soon as he had multiplied his Disciples to a competent Number by fraudulent Arts, he betook himself to Force, and so order'd his way to make Profelytes, that those whom he endeavour'd to perswade to his Religion saw that they must either die or be *Mahometans*. Which is enough to shew the lowness of the way by which that cheating *Arabian* made his Attempts upon the World in comparison of the Celestial Method by which *Anaxanaeton's* successes were obtain'd. But since he became Master of his Designs by politick Stratagems and force of Arms, and extended his Victories to the distress of *Anaxanaeton's* People, lest you should think this a sufficient Reason for venerable thoughts of that Impostor, I must tell you that you may as well think honourably of the Devil, and conclude that the Worship which was given to him in former dayes was Rational, because he is a Cunning and Powerful Being. I must also let you know that that Fatal Accident, his unhappy Invasion of Christendom, is a Permission of the Divine Providence, of which we may easily give an Accompt. For as it was but fit that the degenerate Jews having revolted from the Ingenuous Simplicity of their Ancestors should be punish'd by the *Romans*, especially since they rejected and mutther'd the promis'd *Messiah*, who came after

after he had been long expected according to many Divine Predictions; so it was just that false Christians should be chastis'd by the insolent *Turk* for Apostatizing from the true Faith and sincere Obedience of the Primitive times: and I heartily pray that the growing Sins of the Western *Europe* may not make way for his further Progress into these parts of the World.

Because you question'd, as I remember, (added *Bentivolio*; still addressing himself to *Antigraphus*) the whole Story whereupon all that I have said is grounded, it is necessary, as a Period to this Discourse, to assert the Credibility of that Holy Book in which it is written. Before I attempt that, possibly it were not amiss if I should crave leave to ask you the Reasons for which you doubt of it, and to desire you to say what would assure you of its Truth if your demands were answer'd. But because that would extend this present Entercourse beyond the bounds of that Time and Patience which this worthy Company can allow, I will give you a short Account why I believe that Story to be true, and if you be satisfied with my Arguments, I shall save you the labour of propounding any more Scruples. This History is verified by all the Evidence of which such a Truth is capable. For when Matters are question'd whose Truth depends not upon a Demonstration fetch'd from the Nature of the things themselves, which makes it self manifest to all men upon the first view, we must seek for Proof in good Testimony; and we have sufficient witness to prove that there was such a Person as *Anaxagoras*, and that the Narrative of his Life written by his Friends is a true History. It is absurd to expect that our Saviour should be born, live, die, rise again, and ascend into Heaven in every Age; neither is it necessary that God should repeat his Miraculous Testimonies continually, having done it very often, and convey'd the notice of those Assurances to posterity by the Records of Eye and Ear-witnesses. If this be not a sufficient Evidence, future Ages can never hope for any Proof of what was done in former dayes. Since this sort of Demonstration is all that ought to be demanded,

I shall give you that Satisfaction in which you ought to acquiesce, by shewing that all which I have said was done in the Presence of unexceptionable Witnesses.

In the Books of such as were his mortal Adversaries, and therefore willing to have buried any thing which might keep his Remembrance alive in the World, we find the mention of his Name, and have receiv'd from some of them a Description of his Person. None of them denies that he was famous for Miraculous Actions; and when they desir'd to lessen the great Reputation which they reflected upon him, they endeavour'd it not by affirming that he perform'd no such Works, but by transferring the Effects which were really produc'd to less-worthy Causes; not daring to call them Impostures, but either Magical Actions, or things deriv'd from Astral Influences, and which had been equall'd by others. They have recorded the Manner of his Death, the Time and Place of his Suffering, have told us the name of the Judge that condemn'd him, and under what Roman Emperour: they have acknowledg'd the vast Numbers of his Followers, and grant that after his Death the World was fill'd with an Honourable Estimation of his Person, and express'd the fear which they had lest his Doctrine should prevail upon the Faith of the whole Roman Empire; and therefore made severe Edicts, and inflicted cruel Punishments not only upon the Principal Converts, but innumerable Multitudes of all sorts of People, to stop its Growth. They confess'd the Innocent Manners of his Disciples, and bore witness to the constancy of their Loyalty to *Anaxanacton*. They have let us know how punctually his Prophecie was fulfill'd in the Destruction of that People which first reject'd him, the Ruine of their Temple and City, notwithstanding the Endeavours of some Emperours who desired to have hinder'd its Accomplishment, both by preventing the Dissolution, and attempting the Restauration of those famous Structures. In short, some of them have also acknowledg'd that the Holy Bible, which did more fully relate these things, and in particular give notice that when *Anaxanacton* was born, a
God

God descended from Heaven to restore the World to Happiness, is a most Venerable Book.

This Testimony is not inconsiderable, because we have it from those who, besides this one courtesie, which they never intended as an Expression of any Good will, did no other service to *Anaxanacton*. But that which his Friends say in defence of his Honour and their own Faith is much more valid, and against which his Enemies will never be able to find any thing rationally to oppose. The Evidence which is given for the Truth of this Famous History is made of a Series of Witnesses, which running through sixteen Centuries hath preserv'd the Records, and asserted the Truth of the Divine Life, most charitable Death, and stupendious Resurrection of *Anaxanacton* by a successive Attestation. Those who first committed his Life to writing were Eye-witnesses of what they reported, or intimate Companions of such as had convers'd with him till his Ascension. As the Assurance of this Truth confirm'd by such a clear Evidence was the ground of their proper Faith, and the only Reason which can be suppos'd to have made them willing to be publishers of it; so it is absurd to think that others would have receiv'd them with Faith, if the Apostles had not been able by some Infallible Proofs to demonstrate that they witness'd what they knew to be true. It is beyond the power of my Phancie to imagine what should induce the first Divulgers of the Gospel to publish such strange news, but that they were thoroughly convinc'd both that it was true, & that the knowledge of it was so necessary to the Salvation of men that they could not conceal it but with a very great uncharitableness. Those who frame Lies propound to themselves some Advantage by Falshood, and since that is so unlovely in its own nature that it is abhorr'd of all the World, when they make use of it they are forc'd to adorn it with borrow'd colours, that by them they may impose upon the credulous and attain their End.

All Judges do ever esteem it as a rational Assurance of the Goodness of an Evidence, when the Witnesses give Testimony without hoping for any oblique Advantage to

themselves from the Issue of the Cause. What Design could the plain Apostles serve if they had endeavour'd to cheat the World with this Story, which was so odious to the Incredulous Jews and so unwelcome to the Idolatrous Gentiles, that in an ordinary way it was applicable to no purpose but to procure the Scorn and Hatred of those to whom they told it? If it had not been a Truth, it was easie for those who heard it to discover its Falshood; for that which they related was done in one of the most illustrious Cities of the World. If the Apostles of *Anaxanacton* could have so far debas'd themselves as to divulge false news, yet it is unreasonable to think that they should offer to doe it for the advancement of their Master's Religion, which of all things doth most abhor a Lie. I know very well that vain Persons use to tell false Stories to make their Auditors laugh at their ridiculous Inventions, and that suborn'd Witnesses will sell their Oaths for Money, especially when they have so fram'd their Depositions that the Falshood is hard to be discover'd; and some Messengers will carry news which is not true, in hopes of receiving a Reward before it can be known to be false: but were any men ever heard of, who were so greatly in love with Death, and so passionately desirous of shameful Torments, that they madly threw away their Lives for that which they knew to be a Lie? It is well enough known that *Anaxanacton's* Friends died attesting this Story, and were put to death for no other reason but because they would not disown it. Pray tell me, good *Antigraphus*, in what Book did you ever reade of one, much less many thousands, who embrac'd a real Cross for his sake who was only crucified in a Romance? It is easily observable out of the Books of *Anaxanacton's* Enemies yet extant, that when his Disciples were convented before Secular Powers, they were not accus'd for telling of Lies, or punish'd for Fraudulent dealing, but onely censur'd for publishing a New Doctrine, which was entertained so readily and spread so far, that they were afraid it would subvert their Pagan Religion; which indeed it did notwithstanding all they could doe to support it.

This

This is enough to justify the Veracity of those who first preached the Gospel; and it is as easie to vindicate the Prudence of those who first gave credit to their Report. As the Primitive Evangelists believed because they saw *Anaxanacton's* Divine Actions, and were Eye-witnesses of his Resurrection; so those who heard them tell this News had all good reason to believe them, not only because they heard them relate such strange things with a steady Confidence amongst those who dwelt near the place where they were done, and because they perceiv'd all the fair signs of Honesty in their Conversations, but also saw them doe many such things themselves as they affirm'd their Master to have done. How could any wise Spectators but think that *Anaxanacton* was a Divine Person, when they saw his Servants doe Miracles only with the mention of his Name? As they could not think that was impossible which they saw done, except they thought themselves not bound to believe their own Eyes; so they could not but believe that which was reported, being made credible by such convincing Evidences of its Truth, except they abandon'd their Reason.

If the Apostles would have put tricks upon the World, we know that many of their first Converts cannot be look'd upon as Subjects capable of Delusion, being men of great Parts, rare Learning, inquisitive Tempers, unconcern'd as to any thing but Truth, engag'd to oppose what was told them, it being contrary both to the Opinions which they profess'd, and the Laws of the Places where they liv'd. Those who consider what they say, cannot affirm of the rest, who were not of so great Abilities, that they at least might be impos'd upon, because the Apostles devis'd no cunning Fables, nor us'd any subtile Arts, but made a plain Narrative of *Anaxanacton's* Life, Death and Resurrection, justified their Commission to be Divine by the frequent performance of beneficial Miracles, commanded men in their Master's name to receive his Gospel, and were answer'd with chearful Obedience; those who believ'd, had so great an Assurance in their Minds of the reasonableness

of their Faith, that all the Arts of Idolatrous Priests and Terrours of enrag'd Princes could not shake it. And can any man think that they would thus strangely subject themselves to the Authority of one that was acknowledg'd to have died upon a Cross, and then been buried, but that they were assured he was also risen again, and both happy himself, and able to exalt others to that Paradise to which he ascended?

Thus the first Age entertain'd the Discipline of *Anaxanacton*, and with a careful Fidelity transmitted it to that which succeeded. As that which went before would have hiss'd such strange News out of the World if it had not been apparently true, so the next could not but give credit to it as a Report whose undoubted Truth was generally known. The first Believers preserv'd the Authentick Records of *Anaxanacton's* Story, and deliver'd Transcripts of them to so many, that the common Evidence of their Faith was universally spread, and all Corruption prevented, because for some hundreds of Years they had the Original writings, and Copies were taken by so many Persons, that none could make a Variation but he was liable to a quick Discovery. By the Power of this Divine Verity they converted many of their most mortal Enemies among the Jews, insomuch that those who had a hand in *Anaxanacton's* Death repented of the Murther which they committed upon such a Divine Person, and testified the truth of their Repentance by venturing their Lives in his Service. He was pleas'd to assure his Ascension to one of his zealous Adversaries, by appearing to him with a Heavenly Glory, and shew'd him the folly of endeavouring to destroy that Church whose Prince was Lord of Heaven and Earth: who after he had recover'd the astonishment into which he was struck by the Celestial Vision, he tore the Commission which he had receiv'd to disserve *Anaxanacton*, and made Reparation for the wrong which he had done, by the constant Zeal wherewith he promoted the Faith of his Gospel throughout his whole Life, and then perfected his Love with Martyrdom.

When the Heathens doubted of the Truth of this holy Story,

Story, the Servants of *Anaxanacton* referr'd them to their own Annals, and added Miraculous Proofs in so many Places, that their Adversaries had nothing left to oppose them, being sufficiently vex'd to see such an unparallel'd Attempt succeed in a way which the World never knew before; and wonder'd that a few mean men agreeing in one plain Story should have such a potent Influence upon all Kingdoms where they travell'd, one single Person, and sometimes two, converting a whole Nation to that manner of life which was contrary to the general Inclination of Mankind, to that Doctrine which contradicted their receiv'd Principles, and that Religion which overthrew the Worship which they had deriv'd from many Ancestors, and was confirm'd by Penal Laws, and which expos'd such as receiv'd it first to Scorn, and then to Torments. It encreased their Admiration to see them voluntarily offer themselves to suffer in proof of what they said; but much more when they perceiv'd the undaunted Courage with which they endur'd the greatest pains, and then Death. How could it but amaze the Heathens, when they saw poor men, whom they despis'd, challenge their Gods before the Faces of those who ador'd them, and make them confess themselves to be Devils? They could not but wonder at the strange Alteration which was wrought upon their Companions Tempers, who were so chang'd in their Manners that they could scarce know them to be the same men. Christian Religion accomplishing that Emendation upon Humane Life which Moral Philosophy had in vain attempted, except in a very few Instances; it being unable to make its Precepts obey'd for want of sufficient Motives, that is, could not promise Eternal Rewards to Vertue, nor dissuade Vice effectually, having no Authority to threaten Disobedience with endless Torments.

All beholders were rap'd into Admiration when they saw these things; and many enquiring into the Reason of such rare Accidents, found sufficient cause to conclude that they were the Effects of a Divine Power which accompanied the Apostles: and they justly esteem'd them Infallible Proofs

of the Truth of the Holy Story, knowing that Falshood is unable to equal such Products.

But, O God ! said *Bentivolio*, making a passionate Apostrophe, what a stupid Incredulity hath seiz'd upon this leaden Age, which doth not give Faith to that Divine History which is come safe to our hands, being preserv'd in a Holy Book not blemish'd with one material Variation, and honour'd with the concurring Testimony of the best men who liv'd in all the Ages since it was written ! What a strange Lethargy is this which hath so fatally benumb'd our Wills, that we cannot be perswaded to think that there is as much reason to believe that the Four Evangelists have given us the true History of our Saviour, as that *Julius Caesar* wrote his Commentaries ? We pretend to doubt whether the noble Physician penn'd the Acts of the Apostles, and yet make no question but *Homer* wrote the *Iliads*, and that the *Æneids* are the Works of *Virgil*.

But since there is no Comparison between the reason of that credulous Respect which is given to the fore-mention'd Authors, and the validity of that Evidence which I have produc'd for *Anaxanaston's* Gospel, I will tell you (added *Bentivolio*, now addressing himself to *Eugenius*) the cause of this strange Infidelity. Some fall into it by a lazy neglect of the consideration of those Arguments which would make them give credit to this Story ; and many are unwilling to believe it, because their Faith would disturb the Pleasures of their Sensual Life. These, though they never heard of any Counter-witnesse produc'd to disprove this Truth, (for there is none) and though they are not able to frame a rational ground of Doubt, yet they endeavour to look upon it as a Fiction, because it crosseth their Adherence to a base Interest. The Dissatisfactions which they pretend to the Holy Gospel arise not at all from the Defect of those Reasons by which its truth is asserted, but from the too-much Evidence which against their Wills they find there of the necessity of a Holy Life, and too strong proofs of the miserable estate of those unworthy Souls, who being favour'd with the Knowledge of its Precepts, do not answer it with sincere Obedience.

It

It were too long to trouble you with the Enumeration of all those Devices which they contrive to avoid the power of this important Verity. Sometimes they pretend that the Doctrines reveal'd are contrary to Reason, making God's Understanding no bigger than their own; and pronounce those things absurd which they would not have had reveal'd; and endeavour that the Gospel might be thought a Fable, though they cannot imagine at what time it should be feign'd, by whom, or for what purpose; and deny that it was confirm'd by Miracles, though they cannot but acknowledge that if it was entertain'd upon any other Accompt, it was the greatest wonder in the World. But these men will not let it be possible for God to assure his Creatures of Truth; for he hath done so much that they cannot tell what more to ask, only when they are urg'd with it, they require saucily that he should repeat it.

But that you may more plainly see that this perverse Incredulity, which is the great Fault of the present Age, ariseth not from the want of any Credibility in the Object, or Defect of clear Evidence in the manner of proposal, I must acquaint you that many who convers'd with *Anaxanacton* when he liv'd upon Earth, did not entertain his Gospel with that Faith which was due to his visible Authority. The Proofs which he gave were Sufficient, but not Compulsive. It was highly convincing to all Persons who were capable of Consideration, that he not only perform'd such Miracles as are undeniable Testimonies of a Divine Power, but such as they pretended that men ought to take them for a satisfactory Assurance, and also verified those Antique Predictions which concluded him to be what he said he was: yet they wrought no Effect upon such as were indispos'd by the Love of Sin to acknowledge one sent from God, who was a severe Reprover of their Vicious Conversation. *Anaxanacton* observing the reason of this Unbelief, told this sort of Persons, that though one who was dead should return from the other World, yet he would not be able to perswade them that there is a Hell where such as they were are punish'd. Since we know this, why

should we be astonish'd at the most obstinate Incredulity? If the Jews gave not credit to their Eyes, why may not the Gentiles disbelieve their Ears?

Besides this, we cannot but take notice of a Customary Perverseness in some Tempers, who when they have prepossess'd themselves with false Opinions, will not suffer them by any Arguments to be dislodg'd, and to prevent the Possibility of a contrary Perswasion, resolve against the use of such means as would quickly give them an Assurance of their Errour.

Therefore to conclude this long Discourse, since the Ingenuous part of the World did not only at first receive the Discipline of *Anaxanacton* upon the fore-mention'd Principles, and have continued their Obedience to it for sixteen hundred Years, and have supported the Truth of it with unanswerable Arguments, there is no doubt but the Glory of it will flourish till Reason be extinguish'd. We must be content though wilful Infidels are justly permitted to an Atheistical Scepticism, by which they are enabled to disbelieve any thing. Since it shews more handsomely to deny Principles than to reject Conclusions which follow from Premisses once granted, they have ventur'd to strike boldly at the Roots of Faith; but with such a blind Insolence, that for my own part, I profess that if it were reasonable to believe the *Pythagorean Metempsychosis*, I should suppose that the Souls of the most dull Brutes do transmigrate out of their own into Humane Bodies. This Hypothesis would very well salve this strange Phænomenon. But since we know that whilst men neglect to improve their better Faculties, and indulge to themselves the vicious Pleasures of a Sensual life, they naturally sink themselves into an unspeakable Sottishness, and reject what they ought to believe, though they have no Counter-evidence equal to the Demonstration of Truth, because it is irreconcilable to that which they have resolv'd to love, we need go no further to seek a Reason of this stupid Unbelief.

Thus, said *Nicomachus*, did *Bentivolio* conclude the noble History

History of *Anaxanacton*. And now I must repeat my Entreaty, and desire your Goodness to excuse the Dishonour which my weakness hath forc'd me to cast upon *Bentivolio*, or rather upon *Anaxanacton*, whose Divine Life I have very imperfectly related. If you will not pardon me, yet I shall confess the Justice of what Sentence soever you pronounce against me, because I have made your Patience also to suffer part of the fore-mention'd wrong, whilst you have attended so long to my broken Rehearsal of the best Story in the World. The Company perceiving that *Nicomachus* had finish'd the Recital of *Bentivolio's* Discourses, *Theonoe* gave him thanks, and so did all the rest; and after they had supp'd and spent a part of the Night in pertinent Reflexions upon many pieces of the former Narration, they retir'd to their several Chambers, where they rested with the greater tranquillity, because the next day was appointed for their Journey towards *Phronesium*.

When the Sun was up, *Theonoe* and *Irene* went to *Urania's* Appartment, and understanding that she walk'd in her Chamber, they went in, to let her know that all things were ready for their Journey. They came down into the Dining-room, where they found *Panaretus*, *Sympathus* and *Nicomachus*, who had stay'd there a while in expectation of the Ladies. *Theonoe* had given order to prepare a large Coach which would hold them all, that so travelling together in one moveable House they might enjoy the Pleasure of mutual Conversation upon the Rode. They resolv'd to go through *Philadelphia*, which was not much about, and at the Request of *Sympathus* they took the way which lies near the green Banks of *Calliroe*, which is a fair River alwayes full of clear water, being supplied by a rich stream which descended from the famous Spring *Agathorrhytton*. They reach'd that night to a beautiful House situated upon the River, which belong'd to *Sympathus*, where they were so conveniently lodg'd and generously entertain'd, that they could not but perceive a rare concurrence of a great Prudence with an equal Love in the completeness of their Welcome.

Sympathus durst not entreat any longer stay here, because he knew they were passionately expected at *Phronesium*. The next day about Noon they arriv'd at *Kepanaetus*, intending to stay therean hour or two; but before they came within two furlongs of the House, they were surpriz'd with an unexpected Encounter of many Friends. For it being made known that *Bentivolio* intended to meet his Sister upon the way, the Prince of *Theriagene* would needs accompany him: the Princess *Agape*, understanding that *Urania* was that day expected, desired leave of the Queen to go and meet her, and took with her *Philandra*, *Agatha* and *Polysemna*. *Misopsendes*, *Amyntor*, and some other Gentlemen of Quality belonging to *Theosebuis* and *Alethion*, rode along with them. It is not an easie Task to relate the variety of those pleasant Passions which were express'd at this happy Encounter. *Bentivolio* saluted *Urania* with that great Affection which he thought due to her, not only as his Sister, but as *Urania*; whilst she embrac'd him both as the best of Brothers, and one of the most excellent Persons in the World. *Panaretus* and *Bentivolio* entertain'd each other as one Soul would do it self if it were possible that it should animate two Bodies. The Prince of *Theriagene* express'd that civility to *Urania* which shew'd his highest Respect to her own Worth, and withall demonstrated a great sense of the Obligations which he had receiv'd from her Brother. The Princess *Agape* took *Urania* into her Arms, and gave her many kisses with such an excessive kindness, that it would have fill'd the Beholders with wonder, if they had not known before how much that Vertuous Lady deserv'd to be lov'd, and also remembered the intimate Friendship which the Princess had contracted with her. She saluted *Theonoe* and *Irene* with such an endearing tenderness, that they perceiv'd themselves not to have a small share in the Happiness of this delightful Meeting. When the rest of the Company had reveal'd their Joy in all decent Expresses according to the variety of their Relations, the Prince of *Theriagene* and the Princess of *Theoprepia* took *Urania* and the two Sisters, which were her Fellow-travelers,

lers, into their Coach, and were accompanied with the whole Troop of their Friends to *Kepanactus*. After Dinner, which was ready as soon as they came into the House, *Agape* entreated the Prince *Alethion* to engage the Company to hasten toward *Phronesium*, knowing that the King and the Queen were possess'd with a passionate Expectation of their Arrival.

In a few hours they came to the City, and after they had enter'd the Palace, *Theosebius* and *Phronesia* receiv'd *Urania* and *Panaretus* with such a chearful Air and an obliging manner, that they made not only an infallible Confirmation, but an unexpressible Addition to their former Love. I cannot put the just Description of this strange Encounter into fit Language, because my Phancie is not able to supply my Mind with a full Representation of such extraordinary Passages: only I can say thus much, that as the going away of these excellent Persons was a languid Image of the sad parting of dying Friends, so this Return, which was more acceptable because little expected, was a lively Resemblance of those unspeakable Endearments with which old Friends will receive one another at the Resurrection.

But Joy being at this time resolv'd to break through all its banks, made a second Tide at full Sea. For, whilst this noble Company was at Supper, one of *Theosebes* his Servants told the King that a Gentleman call'd *Philalethes* was alighted from his Horse, and desir'd him to give notice of it to the Prince of *Theriagene*. *Philalethes* had accompanied *Alethion* in his Journey to the borders of *Theoprepia*, but then return'd at the King's Command to deliver a Message to *Eugenius*, and to serve his Affairs in *Theriagene*: And the Company being acquainted with the Importance of his Negotiation, and having often taken notice of the Apprehensions which *Alethion* had entertain'd for him, this News was very welcome to them all; but *Alethion* and *Misopsedes* found themselves so particularly concern'd in it, that after *Philalethes* came in, and had perform'd that civil Respect which was due to so great a Presence, the Prince of *Theriagene* took him into his Arms with many Expressions of

Affection, and having with much unwillingness releas'd him from those tender Embraces, his Brother receiv'd him with such significations of Love mix'd with Raptures of Joy that are not easie to be represented. After they had finish'd their Endearments, and settled themselves in that Department which was a necessary Observance of those Persons of Condition who were present, they took part of their gallant Supper; the whole Company entertaining themselves not only that Night, but many Dayes after, with those unexpressible Satisfactions which were produc'd by this happy Encounter.

The pleasure which *Theofebes* took in the agreeable Conversation of so many Friends, did not make him forget the condition of the Prince of *Theriagene*: and though he perceiv'd *Alethion* to take so much content in the place where he was, that he seem'd to forget he was banish'd; yet he knew that this was no Excuse for the wickedness of his Subjects, who deny'd him leave to dwell in his own Kingdom; and resolving by God's assistance to vindicate his Wrongs, and to put him into possession of his Father's Throne, he was confirm'd in his purpose by Letters from his Agent in *Theriagene*, which gave him Intelligence that *Antitheus* intended to invade *Theoprepia*. Whereupon he sent for *Amerimnus*, the chief Bishop of *Theoprepia*, (whose advice he always ask'd in Civil as well as Religious Affairs) for his Chancellour, and *Lyfander* the General of his Army, and acquainted them with his thoughts. They approving his Design; Which way shall we endeavour to prosecute it? said *Theofebes*. If you please, replied *Lyfander*, you may summon the Deputies of the several Provinces of *Theoprepia* to meet at *Phronesium*, and when they are come, let my Lord Chancellour give them notice of your Princely Intentions: they do so truly hate the name of *Antitheus*, and honour the person of *Alethion*, that I am very confident they will be willing to contribute their best assistance towards the Restauration of the Prince of *Theriagene*. What think you, my Lords? said *Theofebes* to the Archbishop and the Chancellour. They both replying that they were of *Lyfander's* mind,

mind, the King approv'd their Advice, and accordingly gave order to the Chancellour to dispatch Letters to the four Divisions of *Theoprepia*, to require them to send their Commissioners within four dayes to the Senate-house at *Phronefium*, to consult concerning some important Affairs of State. The obedient *Theoprepians* made appearance at the time appointed; and when they were met, the King, attended with *Amerimnus*, *Lysander*, and his chief Ministers of State, went to the Senate-house; and being much pleas'd with the chearful sight of so many loving Subjects, after he had given them an hearty welcome to *Phronefium*, he congratulated the Happiness of the Meeting in a short Speech, and then commanded the Chancellour to let them understand the reasons of their Convention.

The Chancellour's name was *Calliphon*; and *Theosebæ* did fully demonstrate that he understood well what sort of Persons are fit to serve Kings, when he made choice of him for one of his principal States-men. It is true, the Concerns of his Place were great, but his known Wisdom and perfect Fidelity were not inferiour to them. The highest Trust which one man can put in another is, to take his Counsel: But this is greater in Kings, because their Affairs, to which Counsel is apply'd; are more important then ordinary matters, and the danger more considerable, if those who give Advice have a greater regard to their own benefit then to his advantage that asketh it.

Calliphon was Secret by the temper of his nature, and so Faithful in the discharge of his Trust, that he never set any oblique ends of his own contradistinct to his Master's Interest, but in all his Proposals aim'd directly at the King's Honour and the People's Happiness. His Integrity was equall'd with a rare Wisdom: for *Calliphon* being naturally of a quick Phancy, had improv'd the goodness of his Wit into Prudence by Experience, and perfected it with vast Accessions by continual Industry. Being incited to all possible Acquests by a passionate Love which he had for Knowledge, he endeavour'd to understand the natural Connexions and proper Consequences of all things, and not to guide

his Actions by the uncertain Rule of unexamined Opinions or general Sentences. He gave evident proof of his early Discretion by the Vertuous management of his younger Age, and the prudent Government of his Family; and shewed the greatness of his Understanding by the proper Language and strong Reasons for which his Discourses were alwayes admired when he had occasion to speak in the Senate.

He was design'd to the Study of State-Affairs by his wise Father *Pithologus*, who was a Privy-Counsellour to *Phronimus*: And when other Gallants trifled away their time in vain pleasures, he accustom'd *Calliphon* to read Books of Policy, Records of Treaties, and other Memoirs of the most famous States-men; and being much pleas'd with those Improvements which he perceiv'd him to make in this way, he acquainted him with that Intelligence which he receiv'd from Foreign parts, and made him understand the private Reasons of the chief Transactions of State. By which means he arriv'd at a clear Knowledge of all things which might concern his Place; such as the Rules of Government, the Nature of Justice and Equity, the Laws of Commerce and War, the wayes of Preserving and Increasing the King's Revenue, the Duties of all publick Offices, the Disposition of his Country-men, the Conveniences and Inconveniences which might arise to them from their Neighbours: In short, he had as much understanding of Persons and Things as can be attain'd by a long Study of Men and Books. And now having the advantage of Years, and the benefit of a firm Memory, in which he had registred the Consequences of the most considerable Actions observ'd by himself, to which he had also added the Experiments of others, he was able to give proper Advice in any business which could fall under Deliberation.

Having given you a short Character of this excellent Person, I will set down his Speech. He is reported to have deliver'd himself in such words as these;

Gentlemen, You will wonder at the occasion of this Assembly, when I tell you that the Wickedness which hath given us cause to meet is so extraordinarily strange, that it
tran-

transcends the worst Examples which have been produc'd in our memory. We are in danger of an Invasion from *Theriacene*, only because we have perform'd the just Rights of Hospitality, (whose sacred Laws are involably observ'd by all the World) not to a common Ally, but to the most Excellent Prince *Alethion*, who hath not only oblig'd us with the Assistance of his Arms, but hath made us owe the Life of our King to the generous Adventure of his own Person at the Battel in *Theromachia*. He is depriv'd of his Kingdom by a rebellious party of his Subjects upon this false Pretence, that when his Father was alive he kept a treasonable Correspondence with his Confederates in *Theoprepia*.

Here *Calliphon* made a short pause, seeing the whole Senate rap'd into a passionate Admiration of this strange News. When they had settled themselves again, he went on thus;

As there needs no witness to convince us of the falseness of this insolent Calumny, besides the Knowledge which we have of our own Innocence; so we are sufficiently assured of the reason why this horrid Accusation was forg'd by the ill use which hath been made of it: And we are fully inform'd by whose traitorous endeavour it was fram'd, since we understand that *Antithemus* hath usurp'd the Kingdom. It is not needful by many words to let you know our King's Opinion concerning this matter, or to use many Arguments to perswade you to follow his Advice. As *Phronimus* our late King of Glorious Memory thought *Anaxagathus* worthy of his Friendship, so *Theosebes* thinks it unworthy of him to desert his Son, who hath demonstrated his high Regard to our Interest when we needed his help, or to flight an Ancient League, which was once beneficial to us, in a time when the distressed condition of our Confederate doth solicit us to observe it. For the performance of that which Justice requires and Gratitude commands, *Theosebes* thinks it is but a small matter to protect the Person of *Alethion* in his Country, except we also assert his Right with our Swords: And since we cannot requite the Love of *Anaxagathus* by restoring to him that Life which he hath lost by the fraud of Traitors, we will endeavour to repos-

selfs his Son of his Kingdom, and by the destruction of his Enemies make him live again in *Alethion*, and let *Theriagene* know that they were not more willing to assist us against malicious Foreiners, then we are able to deliver them from the Oppression of their own misguided Arms.

You are not ignorant with what dishonourable Aspersions our Constitutions have been represented to the ignorant World. It is true, we had an opportunity in the late War with the *Theomachians* to let them know how falsely they imagine, that humble Innocence and charitable Patience do so enervate mens spirits, that true Christians are an easie prey to such as have a mind to seize upon them; they having found the contrary by their own experience. Though our Religion hath taught us that no Policy is comparable to Innocence, and assured us that an Obligation put upon our Neighbours by a constant Beneficence is one of the strongest Fortresses in the World; yet we have made them understand that we have so much prudent Courage also to defend the Fort which Vertue hath rais'd, that it will alwayes be very hard for the Injurious to make good their bold Attempts upon the peaceable *Theopreprians*. They will not say in future times that Religion hath made us Cowardly Fools, since we have given them sufficient reason to believe that, though our Patience set us above the low desires of Revenge for private wrongs, yet we ought not to expose our publick Concerns, which are dearer to us then our Lives, to the cruelty of the Unjust. It is necessary that we should let these insolent people of *Theriagene* know, that the Humility and Justice which will not permit us to arrogate any thing wrongfully to our selves, doth not make us willing to be enslav'd by others, and that we can defend our selves against those whom we do not despise. They will perceive by our present Undertaking, that we think it as necessary to protect our selves against the Violence of lawless Persons, as to resist a dangerous IncurSION of wild Beasts with our Arms, or to prevent the calamity of an Inundation threatned by swelling waters with strong Banks.

This

This also is a proper season in which we may shew that the *Theoprepian* Principles are not terminated with our private Accommodations, but that they are extended to promote the Interests of others: And that we do not bound that Neighbourhood which our great Lord hath obliged us to love with the narrow limits of our own Country, but are willing to enlarge our careful Charity, if it were possible, to the vast compass of the Universe. Whereas our Enemies think that we are pitifully enfeebled by an Abstemious Mode of Life, we will convince them of their Errour, and shew them that we do not only preserve a good Health, but have also obtain'd a firm Hardiness by the Rules of Temperance; and give them a clear Evidence, that the Courage wherewith we now assist a most just Cause, arising from a true Faith in God, a due Contempt of the World, and certain Hope of Immortal Life, doth far exceed that common Valour which depends only upon the strength of a natural Temper, is nourish'd with high Diet, and blown up with the desire of Spoils, or expectation of Triumph, after Victory.

This is enough, Gentlemen, to shew you the reasonableness of *Theophebes* his noble Resolution. The way by which he intends to endeavour the accomplishment of his Design, is, to lead an Army into *Theriagene*; by which means we shall carry to them those Fears which they hope to bring hither, and possibly make them repent of their malicious Purposes before they have power to put them in Execution, and by God's help seasonably extinguish that Fire which they have kindled in *Theriagene* with a purpose to inflame *Theoprepia*. It is well known how *Hannibal* distressed the *Romans*, when he transported his Souldiers into *Italy*; and that *Agathocles* shew'd a great skill in Military Affairs by fighting the *Carthaginians* in *Africk*, when he could scarce defend his own City against their Fleet which lay before it in the Port of *Syracuse*. Though our Case is in no respect so necessitous, yet by this means we may hope speedily to prevent the Trouble which is prepared for us.

We need not fear that this undertaking will be liable to suspicion among our Neighbour-Kingdoms; for the

Treason of *Antithens* and his Faction is so notorious, that they must needs justify the Assistance which we give to the wrong'd *Alethion*, and so unanimously condemn the *Theriagenians*, that whatsoever misery shall happen to them, they will not have this comfort left, that they shall be thought unworthy of what they suffer; all concluding that they ought to undergo the Extremity of Punishment, who have done what they could to deserve it. We are also fairly invited to this Action by the Generous Example of those noble Strangers, *Bentivolio* and his Brother, who lately sojourning in these parts, and having notice of these unhappy Accidents, have resolv'd not to return to their own Country till they see *Alethion* repossess'd of his Dominions.

I need not tell you that our contest is with inconsiderable Adversaries; but if I should speak after the manner of other Orators, I might say that we are in greater danger of not obtaining much glory in the Conquest, then of meeting any great difficulty in the Combat. We are to encounter Beasts enfeebled with Luxury, who are so unable to fight, that they can scarce carry Arms: And indeed their number is so small in comparison of those who hate their abominable Conspiracy, that I look upon our Journey rather as a Visit made to *Alethion's* Friends, then a War undertaken against his Enemies. Having said thus much, it is fit I should conclude. It were impertinent to trouble you with a long Oration, for I am not such a Stranger to the temper of the *Theoprepians*, that I can think many words needful to persuade them to an Engagement which is both full of Justice and Honour.

When *Calliphon* had done speaking, *Sympathus*, who was one of the Commissioners for *Philanthropia*, took this Opportunity to express the Affection which he had long before entertain'd for the Prince of *Theriagene*, and in a short Speech declar'd his high Approbation of the King's Design, professing that, in his Opinion, the Arguments which the *Chancellour* had us'd to signify how necessary it was, gave so much satisfaction, that he thought more could not be reasonably desired.

After

After him *Charistion*, *Amyntor*, *Pasiphilus*, *Eupbron*, *Calodoxus* and *Aristander* signified their concurrence in the same Opinion with *Sympathus*. Then the undertaking was approv'd by a general suffrage of the whole Assembly, who also voted that the Conduct of this Affair should be left entirely to the wisdom of *Theofebes*. The King gave them thanks for the unanimous chearfulness with which they entertain'd his Proposal, and told them that he thought it requisite to list only ten thousand men, whom he himself intended to lead; adding, that he made no doubt but by this number, with God's blessing and the Assistance of *Alethion's* Friends, he should be able in a short time to reduce those who were most unjustly his Enemies to their due Obedience; and then dismiss the Assembly.

Theofebes return'd to his Palace, and acquainted *Alethion*, who was then with *Bentivolio*, and the rest of his Companions, with the good Affections of the *Theoprepians*. Whereupon the Prince of *Theriagene* having express'd his thankful Resentment of such an obliging Favour, his friends also with just Praises extoll'd the Generous King of *Theoprepia* and his worthy Subjects: And as they entertain'd a great joy in the hopes of *Alethion's* Restauration, so they pleas'd themselves not a little whilst they perceiv'd that they should not be deny'd the Honour of being Instruments in the Accomplishment of it.

Here it may possibly be expected that I should let my Reader know how this noble Company spent their time, till by the prudent Industry of *Lysander* the Army could be put into an Equipage fit for a March. It would be too long to give an account of those various Diversions with which they were entertain'd by the most courteous Prince *Theofebes*. I will only relate a short Story, which he desir'd the learned Bishop *Amerimnus* to tell them, as they sat one day in a pleasant Summer-house which adorn'd the Garden at *Kepanaetus*. It happened that as *Philaethes* was acquainting his Prince with the condition in which he left *Theriagene*, and telling him who were the chief Persons in favour at *Polistherium*, among many others he named *Hierominus*;

whereupon *Amerimnus* smil'd: which *Bentivolio* perceiving, as soon as *Philalethes* had ended his Discourse, he ask'd the good Bishop the reason of that Pleasantness which he had observ'd him to exprefs upon the mention of *Hieromimus*. *Theofebes* imagining the cause of it, and knowing that the Story of *Hieromimus* would be an acceptable Recreation to the Company, prevented *Amerimnus* in his Reply, and desir'd him to give them a short Character of that vain Person, and to let them understand how ridiculously he had behav'd himself not long before in *Theoprepia*. I am very willing to perform any service, reply'd *Amerimnus*, by which I may shew my Obedience to your Commands; and since you have made it my Duty to report the Extravagancies of *Hieromimus* to this excellent Company, I will let them know what I have understood by Letters from several friends of mine who knew his Family, what I learn'd from the confession of *Thelgomenus* one of his Disciples, but of late undeceiv'd by *Alethologus*, and by some Discourse which I had with *Misoplanus*, who did so discover the Impostures of this Jugler, that he made him asham'd to stay in *Theoprepia*.

Hieromimus was born in the greater *Apateonia*. His Grandfather's name was *Simmagus*, a man so passionately ambitious of being look'd upon as an extraordinary Person, that he offer'd a summe of Money to Almighty God to sell him a Miraculous Power; but being rejected with such a direful Reproof as was due to his wicked Impudence, he bought of the Devil a Magical skill, by which he was enabled to perform many things beyond the Ability of Vulgar Wits, and attain'd so great a Reputation among the common People, that they chang'd his name to *Pammegas*. *Simmagus* being puffed up with their vain applauses, blasphemously assumed to himself the Title and Worship of God, and boasted also that his immodest companion *Helena* was a She-Deity. He continued his impious course for some years, till at last he was met by one of *Anaxanacton's* Servants, who, as *Simmagus* was riding in the Air to the amazement of many beholders, melted his waxen Chariot, by pronouncing his Master's name, made him fall down and break his neck upon the ground.

His

His Son *Moralazon*, not deterr'd with his dreadful Fate, follow'd his Father's Example: and having heard that in former times, when God sent great Prophets and holy Apostles to make known his Divine Pleasure to the World, he bestow'd upon them a power to speak and doe things Extraordinary, by which men being assured that they came from God, gave them an honourable Reception due to such Messengers; *Moralazon* being of an arrogant disposition, did earnestly desire to make the World believe that he himself was a Prophet, but of an higher Rank then any who were sent before him. He thought himself not unprovided of rare News to deliver, having fancied some strange Opinions, of which he was so passionately enamoured, that he perswaded himself that it did more concern the World to know them then any Doctrine which they had formerly receiv'd. He fail'd of his Expectation, for he died a little after he had begun his Work.

But his Son *Hieromimus*, being well acquainted with his Father's intentions, and pretending that he inherited his Prophetical Spirit, resolv'd to carry on the Design: and remembering (for he had been told) that true Prophets by conversation with Angels, or by reason of the glory of Divine Illapses, did many times suffer strange Ecstasies; he thought with himself how he might counterfeit this Sacred Passion, and made use of divers Arts to super-induce upon himself and others an Enthusiastical Fury; and being well instructed in his Father's Opinions, divulg'd, or, as he said, brought from Heaven a new way of going thither, and boasted that he was sent to reform the World by a new Discipline. He talk'd often of a mystical Divinity, and promis'd to spiritualize all former Knowledge; though indeed he did only subvert true Reason with wild Fancies, and allegorize venerable Histories into a sublime Nothing.

Before he began to put his foolish thoughts into practice, he perceiv'd that it was very hard to carry on such a new business with a sufficient plausibleness without the assistance of some cunning Associates; and having consider'd

G g g g

which

which of his Acquaintance were fittest to be trusted with this great Secret, he observ'd that *Davigeor*, *Jackleid*, and *Jannail* were complexion'd much like himself, and so of a humour which would easily betaken with his Proposals. He told them that it was reveal'd to him by the Angel *Hithladeus* that he should be the King of the new *Jerusalem*, and that he had shewed him by a new Exposition of the old Prophecies, that though they were fulfill'd literally in *Anaxanaeton*, yet they were to receive a Mystical Completion in him, and that he was design'd by God to chuse Princes to rule under him in all Nations, and to send Prophets to convert the whole World to his Obedience. These Proselytes hoping for no mean Offices in his *Utopian* Kingdom, gave him infinite thanks for communicating to them so sublime an Affair, and with all humble willingness offered their utmost service to one whom God had design'd to such high Honour.

Though this piece of his Plot succeeded according to his desire, yet *Hieromimus* thought that he wanted still more help, and therefore made choice of three other Assistants; *Loxias*, who had a great faculty of speaking what neither he nor any else did understand, whom he appointed to amuse his Hearers with rais'd Nonsense; *Phlegon*, who was very useful for his hot zeale; and *Pandacryon*, who could weep when he pleas'd. With some small rewards and great promises he engag'd also in his service *Astriatrus* and *Taumaturgus*: they were fit for his purpose, both of them professing *Chiromancy* and *Physiognomy*; *Astriatrus* pretending also that he could make *Horoscopes*, and knew how to divine by the Stars. *Hieromimus* contented himself with these, having chang'd the resolution which he once took up, for he intended a while in imitation of the number of *Anaxanaeton's* Apostles to make his Followers *Twelve*; only he added to them two She-Secretaries, *Pannychis* and *Quintilla*, not indifferently: for one of them being *Epileptical*, and the other troubled with the *Hysterical Passion*, they pretended the gift of Raptures: and these, besides other uses, serv'd him when he travell'd for Lacquayes. They affirm'd themselves to be

Cousin-

Cousin-Germans, and call'd themselves the Daughters, one of *Colpia*, the other of *Velleda*.

Hieromimus designing not only to out-doe all the Prophets, but to equal and excell their holy Master *Anaxanacton*, and having entertain'd a fancy that he was like that incomparable Prince in some Personal Resemblances, he had procur'd a Copy, which was long ago pretended to have been taken of him by one call'd *Lentulus*, and endeavour'd by Art to make up what was wanting in Nature for the completion of a Comparison both abominable and ridiculous. He had Hair of a Chestnut colour, long, but not thick, after the manner of the Jewish *Nazarites*, parted in the middle, and a little curling; his upper garment was so fram'd, that it seem'd to be a seamless Coat. *Daviger*, looking upon this garb as unbecoming his Dignity, perswaded him to wear a Doublet of Crimson Sattin. *Jackleid*, thinking he did not use Ceremonies correspondent to his Majesty, advis'd him to be serv'd in Plate, and to give him leave to provide a gilt Chair, in which he might sit as on a Royal Throne, whilst his Servants made humble Addresses to him upon their knees, and ador'd him as the King of the New *Jerusalem*.

His affairs being thus order'd, he commanded his She-Lacquayes to attend him in a Journey which he was to take from *Apateonia* towards *Phronesium* in *Theoprepia*. *Jannail* provided him an Asse, which *Hieromimus* appointed to be brought without Bridle or Saddle, and begun his journey before the Sun was up, because he intended to finish it in one day. This fore-cast was necessary, for he had four and twenty miles to ride, and it being Winter, the weather was foul and the way very bad. *Pannychis* and *Quintilla* assisted him with Torches; but when they had gone about a quarter of a mile, he commanded them to cast away those poor external Lights, making them believe that one far more glorious should presently shine forth upon them from within, and shew them their way. The Lacquayes obediently put out their Tapers; but as they went on it was so dark that they quickly lost their way, and knock'd their

Heads against Trees, stumbled at great Stones, and sometimes tumbled into Ditches, the Promise of *Hieromimus* being unable to enlighten the Air. However, being arm'd with a blind Confidence, they went on till they came to a narrow Bridge, which the poor Beast, for want of Enthusiastical eyes to make him see in the dark, mis'd, and threw the false Prophet into Water, Mud and Impatience. *Pannychis* and *Quintilla* ventur'd in after him; and when they had with much difficulty pull'd him out and squeez'd him, *Pannychis* told them, that she had a Revelation that they ought not to go any further till the Day should dawn. *Hieromimus* having pay'd dear for his bold Errour was content to be mutually exhorted, especially because they could not get out the Ass, which was laid fast in the Mire. When the Light began to appear, the Ass had struggled her self out, and as she was going to graze, *Quintilla* catch'd her by the Ears, and the Rider having gotten upon her back, they began to march again: but as they went along, the Ass being not held in with any Bridle, did by often going out of the Road create so much trouble to both the Lacquayes in reducing her, that they were forc'd to tie their Garters together to make a Curb for the unruly Beast. When they had scarce gone half their way, the faint Ass, being much wearied with the heavy load of this fat *Baalam*, stood still. *Hieromimus* having no spurs, she would not answer the dull blows of his unarm'd heels: whereupon *Quintilla* went to the next hedge, and having pluck'd off a sprig of thorn whipp'd her on. The angry Ass being inrag'd with the pain which she receiv'd from these sharp prickles, did frequently shake her Rider with rude Kicking, and at last the soft Prophet was so gall'd with the hard back of his lean Steed, that he was forc'd to tell his Lacquayes, that it was their duty to take off their Peticoats and lay them under him for a Saddle.

In this mad guise *Hieromimus* arriv'd at last in a Village not far from *Phronesium*, well known to most of this Company, and which will be for ever famous by reason of his being there; his two impious Attendants blasphemously singing *Hosanna's* to him, as he past through the Streets to his

his Lodging, which was taken up for him before by *Jamnail*, and whither his Complices resorted to him.

The Company having laugh'd a while at this ridiculous mode of Travel, *Amerimnus* went on thus: The first trick which he shew'd after his Arrival was a Device invented long ago by one *Pfaphon*. He had a Cage full of Parrots, which he had taught to speak, and accusom'd to pronounce these words, *Hear Hieromimus*. These he convey'd privately into a Wood by *Loxias*, whom he order'd to let them flie among the trees, and return unseen. The Parrots being glad to have escap'd their Prison repeated the Syllables, which they had well learn'd, with a loud chearfulness. The Neighbourhood wondring at this strange Voice of Birds, inquir'd who this *Hieromimus* was. A holy Prophet, said *Davigeor*, whom God hath sent amongst you to give you the last warning of Repentance. Whilst some exprest a wonder at the advice of Birds speaking with an Articulate Voice, *Astriatrus*, *Phlegon*, *Thaumaturgus*, and the rest of *Hieromimus* his Agents, according to the Instructions which they had receiv'd from him, endeavour'd to support and augment the great estimation which this Accident had begun to lodge in the minds of some weak people, and told them, not without signs of deep Veneration, that *Hieromimus* was a Divine Person, design'd by God for the *Paraclete* long since promis'd, consubstantiated with the Deity, and descended lineally by the Mother's side from the holy *Achamoth*, beloved of God above all men; and that the Dignity of his transcendent nature did many times reveal it self by most glorious Irradiations, his Face shining with such illustrious beams, that they were not able to look upon him.

Sometimes they extoll'd his Divine Knowledge, affirming him to have attain'd a rare Wisdom which was never before imparted to any created Being: Which he receiv'd not by Education, by improvement of Reason, by reading of Books, by Observation, or any ordinary way by which common men attain their Skill, but by Revelation; God having so far favour'd him, that he should not be at the trouble of collecting Knowledge by rational Discourses,

H h h h

but

but shew'd him all things after an intuitive manner in Ecstasick Dreams and Prophetick Visions. And they boldly affirm'd that God did sometimes transport him into the Celestial Regions, where he saw *Anonomaſta* and *Hyper-Urania*, heard the voice of deep *Silence*, saw the infinite measures of the *Abyſs*, number'd the *Æonian Ogdoads*, and beheld without any amazement the famous *Tetractys*, who brought with her *Alethia*, and made her shew her self to him without a Veil; and, which was an honour not allow'd to Archangels, saw in the Cabinet of Heaven the sacred *Trias* with bodily Eyes, from whom he receiv'd the Keys of those Treasuries where the most hidden Mysteries are locked up.

Hieronimus endeavour'd to justify their Lies; for, pretending to be thus wonderfully illuminated, he told the World that all old Doctrines were but Fables, decry'd Humane Reason as a name of the most fallacious Ignorance, condemn'd all Learning as Black Art, reproch'd Books as the Tools of Antichrist, call'd Libraries the Devil's Kitchens, and bad them only await the Irradiations of a Light which would shine within them if they gave obedience to his Precepts, and teach them infallibly, make them Judges of Truth and Falshood, and render them unaccountable to others for their Opinions or Actions. In short, he boasted that all who were before him had never penetrated so much as the Rind of true Wisdom, but only had read the History of Truth which they did not understand; but that he was honour'd with the Mystical Light, the Inward Word which doth enlighten all things, which God had Centred in him as the Intellectual Sun, appointed to chase away the shadows of Darkness, and to illustrate the World with a Spiritual sense; and promis'd to all that follow'd his Directions, that in a little time they should see all things, being encompass'd with a holy Cloud, and be united with God by a Divine Ignorance, which should teach them to verifie Contradictions, and make them one with every thing which they understood.

To encourage those who would become his Disciples,
he

he promis'd to give them a Book written by himself, which his Scholars call *Panſophia*, but which he nam'd *Jaldabaoth*, in which he had recorded whatsoever was known formerly, or poſſible to be known in all Ages to come. He boaſted alſo of a magnificent Charter which he had receiv'd from Almighty God, which contain'd a Grant of ſuch Privileges as were not before allowed to mortal men, and that he had Authority to give them to whom he pleas'd. The chief of which was, That ſuch as conform'd to his Diſcipline ſhould not need the Mediation of our Saviour, ſhould be pardon'd without making uſe of the Propitiatory Sacrifice of his Death, and ſhould have a Diſpenſation from the Obſervance of his Laws, to which others are oblig'd: He having, as he ſaid, receiv'd a Commiſſion from God to ſupply the Defects of the imperfect Doctrine of Chriſt, to make all things new, and amongſt the reſt a New Teſtament, to reform the Austerity of holy Laws, and to ſave the World, not by Obedience perform'd to ſevere Rules, but by pleaſant Directions, the Relaxation of Self-denial, the Abolition of the Croſs, and free Conceſſion of Senſual Pleaſures. Beſides this, he told his Proſelytes that they ſhould have an inviolable Beauty fix'd upon their Souls, which was no more capable of being blemiſh'd with that which is uſually call'd *Sin*, then Invulnerable perſons can be wounded, or Gold loſe its Color by being caſt into Mud. He was ſo bold alſo as to inſtitute an obſcene Myſtagogy, and call'd it the Method of Holineſs, by which only men are capable of preparation for the Society of the Perfect; and told ſuch as would believe him, that they ſhould not be ſeen by the Great Judge when he took cogniſance of the wicked World, though they ſtood naked before him, by reaſon of a thick ſhield call'd *Anadea*, with which he promis'd to cover them all over.

That Obedience which he requir'd of his Diſciples was to renounce their former Knowledge, to receive his Dictates without Examination, to be baptiz'd in his Name, and to renounce converſation with thoſe which were not of his Sect, out of which, as he told them, there is no Salvation.

To make proof concerning the truth of his bold Assertions *Astriastrus* was principally imploy'd, who by his Skill in Physick having done some small matters, *Thaumaturgus* was order'd to cry them up as effects of a Miraculous power. *Phlegon*, *Jamnail* and *Quintilla* were sent into the neighbouring Villages to report great Cures done upon themselves. *Phlegon* said that *Hieromimus* had restor'd him from a dead Palsy with breathing upon him. *Quintilla* affirm'd that she was freed from the distempers of the Falling-sickness only by being in his Company. *Jamnail* protested that he was born deaf and dumb, but that from the first time in which he saw *Hieromimus* he could both speak and hear. As they were met according to appointment one day in a Town not far from *Phronestum*, *Phlegon* discoursing after his usual manner, one *Pseudolus*, formerly a Jugler in *Apateonia*, whom they had engag'd to be of their Party, being present, happened to fall into an extraordinary Passion, and having som'd awhile at the Mouth, and struggled after a strange mode, fell into a trance, which the By-standers judg'd to be reall, because when his Companions prick'd pins into his flesh, he neither started nor seem'd to have any feeling. After some time when he came to himself, he began with a distracted countenance to speak some Hebrew and Greek Sentences, though what he said was only some few words which he understood not, taught him by *Astriastrus*. The other Associates exprest other symptoms of Ecstasy and Rapture; for *Hieromimus* his Agents as they travelled had entertain'd *Hysterical* Women, Men vex'd with *Hypochondriack* passions, *Epileptical* persons, and such as *Melancholy* had made half mad, who were easily cast into Fits by the cunning Artifice of their Instructors, and also by such Rules as they had learned from their own observation of their particular Distempers.

Having proceeded thus far in their design, the next Scene was to terrifie their Auditors with the fear of Damnation into an Obedience of the Commands of *Hieromimus*. To effect this, *Pandacryon* was order'd in a field, where all their Company was assembled, to get up into a Tree to preach Repen-

Repentance, and threaten Destruction to such as within two dayes did not submit themselves to their new Discipline; endeavouring to make them believe that upon the second day following *Hieronimus* should appear in his Princely Robes, as the dreadful Judge of the disobedient World. *Pandacryon* gave them a Cast of his Office before-hand; for in his Master's name he condemn'd all Churches as Antichristian Synagogues, revil'd their Pastors as Hypocrites, and call'd the Disciples of *Anaxanacton* Fools, and pronounced such as continued in their Christian Faith Rebels to the true Sovereign of the World *Hieromimus*.

Whilst *Pandacryon* was making his passionate Oration, and had now begun to weep, as he pretended, in commiseration of the obdurate *Theoprepians*, who, except one *Thelgomenus*, were not much mov'd with his Rhetorick; *Misoplanus* happened to arrive in the place, who having heard of their practices before, and seen this last piece of their religious Pageantry, call'd to *Pandacryon* to descend from his Pulpit in these words; *Come down, thou Crocodile, dry up those Hypocritical tears. It is only in Apateonia where such Cheaters are believ'd; in Theoprepia you must expect to be laugh'd at.* I should not trouble my self to talk with those who are so far below the Capacity of a rational Conference, that they despise all Addresses made by others, except in the way of Applause; and disdain to speak, except it be to give Law; but that I think it is worthy of a Christian to pity your Folly, and to make a charitable confutation of your Errours, in hope that you may possibly be reclaim'd, and to prevent the dangerous Effects which they must needs produce, if they be entertain'd in the minds of those plain people who have not sufficient discretion to guard their Integrity from the Invasion of cunning Cheats.

First, I must tell you that you have laid the scene of your plot very improperly in *Theoprepia*. We are not apt to take high pretences for strong Reasons, to admire Impostors because they are proud, or to believe Lies because they are boldly affirm'd. Do you think that we are oblig'd to esteem you a Prophet, because you talk of Revelations? or

to adore you as a Divine Person, because you were magnified in *Apateonia*? You should rather have made your journey into a Country which had never heard of *Simon Magnus*, and set up your Stage in some Town where *Montanus* was never nam'd, or the *Euchites*. You might doe well to talk of Raptures to such as know not what Boasts every Poet uses to make of the Muses Inspirations, to those who have not read the Story of *Aristeas*, who never heard of *Minos* his Cave, or the Valley of *Egeria*, who were never told of *Lycurgus* his journey to *Delphos*, *Sertorius* his Doe, or *Mahomet's* Pigeon. You are mistaken to think that you have brought us any strange News: we are acquainted not only with the History of the old *Gnosticks* and the Pagan *Enthusiasts*, but also of Neoterick mad-men; the *Alumbrado's* of *Spain*, the *Darvisei* of *Turky*, the *Fanaticks* of *France*, the *Nicolaitans* of *Germany*, and the *Impostors* of *Holland*; who pretended both to ingross Illumination, to monopolize Charity, and inclose the Spirit of God from all the rest of the World to themselves, when they did only hedge a Cuckow of their own breeding within the bounds of their particular Sect. I wonder how you came to think that the World is grown so stupid, that it would easily entertain all the wild Imaginations of hot Brains for Revelations of the Divine Will, and so mistake the irrational suggestions of every arrogant Spirit for those holy Beams which shine from the Light within, which every beholder is bound to follow. You may possibly perswade those to be in love with your Ecstasical passions, who had rather be Mad than in their Wits; and make such believe that your Extravagancies are Divine Efforts, who never heard of the Triennial *Orgyia's* of *Bacchus*, the *Fanatick Verses*, *Enthusiastick Dreams*, and wild *Furies* of the *Corybantes*; and by your Arts make those tremble who by Nature and Education are but too much inclin'd to *Panick* fears. But you must know that the *Theopreprians* are not so foolishly in love with *transported* Thoughts and *ecstasical* Affections as you imagine, and that they do exceedingly despise all Enthusiastical Raptures in comparison of a humble Faith and sincere Vertue, that they place them infinitely

finitely below the free use of sober Reason, and esteem those possess'd with an high degree of Madness already, who look upon Alienation of Mind as a thing desirable, and equal them to such as prefer the tremulous motion of a Paralytick Arm before the steady quietness of an healthful Temper.

Must we admire those Actions as Divine Effects in you, which we know to be the common Products of natural Causes, and trouble those who are destitute of a good Health whether they will or no? Who knows not to what various disturbances Melancholick persons are subject, and how that Noxious humour, when it grows predominant, transports men into strange Thoughts and extravagant Affections; especially if it be heighten'd artificially by walking in shady Groves or solitary Valleys, by sitting in dark Caves, or by conversation with those who are apt to affright the timorous with wild countenances, gasty looks, bold threatnings, and other mystical devices? Since this temper produceth the same Effects in Religions as it doth in other instances, shall we wonder that some of you call your selves *Angels*, when others upon as slight a ground think themselves *Wolves*? Why may not distracted Zelots pronounce themselves *Messia's*, when crack-brain'd Footmen have thought themselves Emperours? A vehement Intention of mind, to which this Temper is apt, doth easily breed an Ecstasical passion; and when the Phancy is once engag'd by this potent delusion, men believe they see and hear what was never spoken or made visible. Thus Phreherick persons see Men, Horses and Armies in the Clouds; whilst they walk in the fields, as sick people do the shapes of living creatures upon white walls, when they lie in their beds. Yet you require an Approbation of your Follies from others, and command them to dance proportionably to the height or lowness of your whimsical Musick; though they know the reasons of your Distemper, and have observ'd what ludicrous, and sometimes abominable, effects have been produc'd by your mistakes. The disturb'd Melancholick not being able to distinguish between an abus'd

Phancy, solid Reason, and Divine Inspiration, whilst a dark Cloud hovers over his Imagination, doth usually exercise Repentance, and takes the Paroxysms of a Flatulent Dis-temper for deep Mortifications; and as the Darkness increases, falls into tears, and makes many Tragical expressions of Grief, as if he saw more now than he did before. So Children hide their heads within their bed-cloths, though they see nothing, when they have affrighted themselves with the shapes of Devils pourtray'd only in their Phancies. When the storm is blown over, the Penitent seems to be possess'd of heavenly Joys by the return of a Divine Spirit; when it is only a change of bodily temper, which might be rais'd much higher, even to excessive laughter and wild dancing, by the application of a *Tarantula*. When this sick Phancy is joyn'd with a Feverish heat, then the impotent Soul is fill'd with a Divine ardor; & if it have formerly entertain'd discontents against the present Powers, it blasphemes Civil and Ecclesiastical Orders; and thinks it self inflam'd with a holy Zele, when it is only set on fire partly with a hellish Malice, partly with adust Spirits. When this temper is molested with proud desires, the Ambition quickly discovers it self in a vast scorn of others; and those who are infested with it proclaim themselves Kings, Prophets, or Popes, or all these: as it happened in the *Peruvian Doctor* mention'd by *Acosta*. If it happen that their waking Phancies are confirm'd by nocturnal Dreams, they are abundantly satisfied of the truth of their Errors; though many times they tell their Accomplices in the Evening, what they ought to dream in the night, and divulge the next day.

Whilst these things are thus manag'd, some By-standers, who are properly dispos'd by an easie Faith, are usually catch'd with Delusion, and then the Enthusiast begins to think himself some great Thing; though a Liar may as well conclude that he speaks true, because some believe him. The Contagion of Error is a common thing, and most modern mistakes may easily be parallel'd by Examples which have been produc'd in all Ages. The multitudes

of

of abus'd people signifie nothing in point of assurance concerning Truth to such as have heard of the noxious Phrensy of *Cybele's Priests*, the strange humour of the *Milesian Virgins*, the general madness of the *Abderites*, and the Delusion which did so soon and so generally seize upon the *Paphlagonians* by the contrivance of *Alexander* and his Assistants. It is a mean excuse for chosen Delirations to say that others are infected as well as our selves: however fantastical Prophets, being animated with the success of their Plots upon their foolish Profelytes, take confidence, and think they are sufficiently warranted by the number of those that believe them, to appear as Judges of the dissenting World; and being possess'd with the narrow love of their own dear Herd, pretend that as an authority for the hatred which they express against others as wicked Unbelievers; and the whole Party being infected with that Arrogance which is incident to all little Sects, they justify their Schism by condemning the Church, and excuse their Pride with Malice.

You would have been apt to wonder at the cold Reception which you find in *Theoprepia*, if I had not shewed you the causes of our Incredulity: And I must tell you further, *Hieronimus*, that we have more reason to be amazed at your Arrogance, then you have to admire our Unbelief: and I am apt to think that you would not so easily have entertain'd great thoughts of your self, if you had not look'd upon us as Fools, who would take mens strong Appetites for Impulses of God's Spirit, and give faith to Wanderers because they are strongly deluded with Self-conceits. I confess I wonder how you became so presumptuous as to suppose that we are so stupidly credulous, as to believe every man that says he comes from God; who besides his Boldness can shew us no reason to think so. If you pretend to be sent by God upon a Divine Message, you ought to produce your Letters Credential. What Miracle have you done since you came into this Country? What Blind man have you cur'd with a Word? What Lame man have you restor'd to the use of his feet by commanding him to

K k k k

walk?

walk? Whom have you rais'd from the Dead by Prayer? You say you are Commissionated from Heaven to shew us the true way of Happiness, and boast of Authority to give us Laws in God's name, and so to rule our Faith and Obedience; but this being a matter suitable to Ambition, you may very well give us leave to demand assurance that you are such as you pretend to be, lest we foolishly submit ourselves to Impostors. It is well known that Divine Revelation is one of those things which have been often Counterfeited, and that Miraculous Power hath been falsely imitated. Would you have us think those little tricks which your Accomplices have perform'd, to be the Supernatural Products of Omnipotence, and to come near the nature of Miracles, which may not only be equall'd, but exceeded, by very ordinary Artists? You are much mistaken in the profession of Enthusiasm; for you manage it so poorly, that you come far short of the Attainments of your Predecessors. You should have invented something before you came hither which would out-doe *Jannes* his Serpent, *Alexander's* Egge, and *Psalmon's* Birds.

It is your unhappiness not to have met with people who would believe what you say at a cheap rate of proof. You would have made rare sport among those who, not knowing the cause of Eclipses, might have been perswaded to think you could darken the Sun with a Charm; and who, being ignorant of the reasons of the Moon's Illumination, might have reverenc'd as Prophets the foretellers of the time of the *Novi-lunium*; and have made a rare advantage of a Summer's season, by inducing Fools to believe that you can teach Cows to divine concerning Weather, and foresee Storms, having known before that they will make wild excursions when they perceive a different temper of Air by an alteration in their bodies. The silly *Indian* would adore you, who wonder'd that a Letter could discover how many figs he stole of those which he carried to his Master's friend, though he hid it under a stone whilst he devoured them. You might have perform'd rare exploits by carrying with you a *Bedlam* or two, who could endure to have pins thrust into

into their arms; or a *Lacedemonian* Boy, who would laugh while he was whipp'd: for without doubt they would have thought that you had render'd them invulnerable by your Divine Art. But much more might you raise your expectation concerning you, if you could transport one or two *Laplanders*, and besides their Ecstatical Trances, let them see the *Iron Frogs* hop upon their *Magical Drums*. You might also make such people believe, that it is by Celestial Inspiration that Women in a dark night do sometimes rise out of their bed in their Sleep, walk down little stairs, and go over narrow bridges; whilst you boldly affirm that it is not possible it should be done otherwise, without open eyes and clear light. You may perswade them also after the same manner that Epilepsies are Raptures, and that such as die of an Apoplexy do only suffer an *Apotheosis*.

But the defect of your Knowledge in natural Consequences, except in those Instances which are vulgarly known, will hinder you from the reputation either of Prophets or Magicians in *Theoprepia*; and we will be content to be esteem'd Unbelievers, because you are dull Artists. However, I cannot but take notice of one useful Device which you have excogitated, which is, that you deny leave to your Auditors to examine your Principles; just according to the manner of those who, having a mind to put off Counterfeit Coin, do vilifie the use of Touch-stones. You despise Learning, because it demonstrates your Ignorance: whilst you burn Libraries, you divulge your fears of Books already written; and when you write more, you reveal your Hypocrisie: for sometimes you say that all writings are needless, and for the most part pronounce them hurtful; and yet the Press cannot be quiet for your Non-sensical scribbling. Whilst you scatter your Pamphlets in the Streets, you abandon the sufficiency of that famous Principle, which some call the *Light within*. And now I have nam'd that *Internal Light*, I must adde something more concerning it to prevent Cavils. It is true, the *Inward Light*, which is more properly called *Reason*, or, *The ability of our Minds to understand*; doth make us capable of converse with God;

unto this Principle he applies himself, for he doth not teach Stones; and if it were not for the Light within, we could know nothing without us: But our Minds are capable of Guidance, and our Knowledge of Improvement from many things without us; and in Divine matters we have a great necessity to be inform'd by the Holy Scriptures. That this is true, is sufficiently manifest, in that Pretenders are not able to speak of Religion but in words borrowed from these writings; and whilst they perversly abuse the Notions which they receive from hence, and talk against Outward Light, they speak disingenuously against Christianity in Scripture-phrases, and shoot maliciously at our Saviour with Arrows stolln out of his own Quiver. By neglecting those External helps which you unworthily vilifie, you are fallen into such a gross mistake, that under pretence of Inward Illumination you pronounce your selves Infalible in what you think, and Unaccountable for what you say; and being warranted only by Ignorance, make bold to obtrude upon the World the irrational suggestions of your own disturb'd Spirits, and, for want of due examination, take your strong Appetites for Divine Impulses, and wild Phantasms for heavenly Revelations.

Besides this, I must also tell you that you are visibly mark'd with the known sign of Imposture, and so do plainly discover whence you came against your Wills; that is, the *Irreverent expressions* by which you cast dishonour upon our Saviour's Person, and those *foolish Allusions* by which you have disparag'd his *Doctrine*. You would have us think meanly of his Incarnation, who after he was born prov'd himself to be God manifest in the flesh; and exhort us to slight his Intercession, by whom only we have Access to the Eternal Father; and do ingratefully undervalue his Death, who shed his blood for the Remission of our Sins; and disbelieve his Resurrection and Ascension, which is our assurance of Immortal Life. Unworthy men! Do you desire to be regarded who speak contemptibly of that Divine Prophet? Shall we think well of you who despise the Grace of Heaven which Angels wonder at? and reproch

proch the Eternal Priesthood of God's Son, who is made an Advocate after the Order of an Endless Life to plead the cause of Penitent Sinners, and neglecting humble Faith in God through his Mediation, desert your Saviour, whilst you admire the folly of every arrogant Whiffler?

Your Predecessors endeavour'd long since to Allegorize the Person of Christ into themselves, to expound his Sermons out of their genuine meaning into their own mystical Non-sense, to evacuate his most glorious Actions into Metaphors, and by all to transform the highest Truth into vain Similitudes; perswading the World to believe that the Historical Verity is but the Oldness of the Letter, and that the Nativity, Resurrection, Ascension, and Return of our Saviour to Judgment, are to be construed after the manner of *Æsop's Fables* into useful Morals, and that they were intended only to declare what is to be done in us by way of Allusion.

O God! *Hieromimus*, What can you hope to make of the Mystery of the Gospel, when you have rendred the History contemptible? What dishonour have you offer'd to the most obedient Death of our Saviour, when instead of that Propitiatory Oblation presented to the Eternal Father, you have reduc'd it only to an equality with the Sacrifice of a Sheep, and bid us understand no more by it then that it is a lively Emblem of Death, and so have vainly taken away the greatest Argument by which we can be perswaded to undertake that which you say we ought to doe? All your Motives taken from hence, if you use any, are only Resemblances of an History which you undervalue. Is not God's acceptance of Christ's obedient Death the hope of our Pardon? and is not the Love of our Saviour, whilst he died for our Sins, the great Perswasive of Mortification? Is not the Resurrection of that great Prophet the Confirmation of our Faith in his Doctrine, when he assur'd it with such a Miracle? and doth not his Ascension prove to us the certainty of an Immortal State, and encourage us by Obedience to his Precepts, and Conformity to his Exemplary Life, to prepare our selves for it? Whilst you pervert

this Relation by some phrases misapply'd, you reproch the Gospel in its own language, and instead of Christian Religion endeavour to thrust upon the World a few Poetical Allusions, make the Gospel of our Saviour a Romance, offer us for solid Food Mushrooms, and make his most noble Actions scarce so much as an Example, and some of them a Lie, and so teach men to reject sober Sense, and their own greatest Concernments, for the vanity of Canting Terms. Did our Saviour ascend into Heaven only Metaphorically? and ought he to be crucified in us too as well as upon the Cross? For shame grow wiser, and for fear continue not to wrong one who is very able to punish you. If the Infidel World do not give credit to that excellent Story being set down in its own Native truth, what will they doe when you have turn'd it into a Fable? If wicked Souls deny it in their Works, will you overturn it in Words? If Hypocrites do not obey it as they should, will you convert them with Blasphemy?

By this, added *Misoplanus*, you may see not only the Ineffectualness of your present Endeavours, but also the Impossibility of accomplishing any Design which you can lay for the future in *Theoprepia*. You do as vainly attempt to level our Saviour with your Mock-Prophet, as the arrogant Frog endeavour'd to swell her self to the Proportion of an Oxe; and do foolishly propound your Enthusiasm to be imbraced by those, who know that wild Raptures differ as much from Divine Revelation as Parsley doth from Hemlock.

When *Misoplanus* had said this, he desired *Hieromimus*, *Thelgomenus*, and one or two more of his Companions, to go with him to his house, where he desir'd to talk some things with him privately. *Hieromimus* was unwilling to accept of the Invitation; but at the intreaty of *Thelgomenus*, who was one of his half-Converts, he was perswaded to it. When they came thither, *Misoplanus* carried *Hieromimus* and *Thelgomenus* into a Turret which was upon the top of his house, from whence he had a fair Prospect of the Country, and also of the City *Phronesium*. Whilst they were discouraging

courting of the beautiful Situation of this house, a Pigeon of that sort which is call'd *Carriers* came flying to *Misoplanus*, and brought a little piece of Paper roll'd up in her Bill, which she deliver'd and flew away. *Hieromimus* wonder'd at this Accident, for he knew not that there were such Birds. *Misoplanus* open'd the paper, and found these words written upon it, *Hieromimus is an Impostor*. This increas'd his admiration; and as he was considering the strangeness of that which had happen'd, his Amazement was suddenly heightened; for he heard a voice in the Air which five or six times together repeated these words, *Repent, Hieromimus, Repent*. The truth is, there was a neighbouring Echo, which was so rarely fram'd by a natural Art, that it would very often repeat any short sentence; and *Misoplanus* having plac'd one behind a Rock, who unseen pronounc'd the words which the Echo reverberated with a distinct sound, *Hieromimus* took it for a voice from Heaven, *Thelgomenus* trembled for fear, and desired that they might go down. You shall, said *Misoplanus*: but not returning the same way by which they came up, he led them through a Room which was artificially darken'd, having only one little hole left open through which the light was permitted to enter, with a glass plac'd before it: and whilst one of *Misoplanus* his Servants held a large sheet of white paper at a fit distance from the hole, there appeared upon it a lively representation of a dreadful Spectre, as *Hieromimus* and *Thelgomenus* suppos'd; but it was only the shadow of a man with an ugly Vizour upon his face, dress'd up in the form of a Satyr, with a hairy skin, two horns, and cloven feet, who walk'd in the Court before the house, and by this Artifice was shew'd within. *Thelgomenus* ran down the stairs in a great fright, thinking it was the Devil. *Misoplanus*, not knowing what ill effect his fear might produce, went after him, and so did his Servant. *Hieromimus* being left alone, because he could not readily find the way out, began to be afraid that the Devil would murder him in the dark, and cry'd out for help; which he presently receiv'd by the return of *Misoplanus* his Servant. When they were all come down, *Misoplanus*,

being willing to let them understand their Ignorance, call'd for the Pigeon which brought the paper, and inform'd them how he contriv'd the other pieces of their Delusion.

Hieromimus much enrag'd with this affront went to his Lodging, pronouncing many Curses against *Misoplanus*, and, seeing his hopes overthrown in *Theoprepia*, departed privately to *Theriagene*. *Jackleid* was taken and put to death, for inciting the *Theoprepians* to Rebellion. *Jannail* was whipped, for arrogating to himself Divine Attributes; and being put with his fellow-Mad-men into *Bedlam*, was order'd to stay there till he should so far return to his Wits, as to be able to understand that he was but an ordinary Mortal. *Davigeor*, *Phlegon*, *Astriatrus*, *Thaumaturgus*, and the rest, made an Escape into *Apateonia*: only the two She-Lacquayes having possess'd themselves with strong apprehensions, that they were destin'd to convert the *Mahumetans*, and to reform the Pope, went one to *Turcopolis*, and the other to *Septicollis*.

Whilst the Company were almost weary with laughing at this ridiculous Story, and were giving many thanks to *Amerimnus* for making the Relation of it, a Gentleman came from *Lysander*, to let the King know that the Army design'd for *Theriagene* was come to the Rendezvous at *Naupaetus*, which was the chief Port in *Theoprepia*, and that he had put the greatest part of the Souldiers aboard the Ships appointed for the Voyage. I am very glad of it, said *Theosebes*, and, since the wind is fair, we will lose no opportunity; it may possibly hold good till we arrive at *Theriagene*. Orders being given to the Court to remove with all possible speed to *Naupaetus*, *Theosebes* and *Alethion*, with the rest of their noble Companions, devoted the next day to solemn Prayers, which they made publickly to Almighty God with an humble Earnestness, and declar'd that the Victory which they desir'd did not depend upon the Courage of Men, but the Mercy of God; and the day after they began their Journey towards the Sea-side. The Queen, the Princess *Agape*, and the other Ladies, entertain'd no small Apprehensions for their Friends,

Friends, who were going to try the hazards of War, whose Events are alwayes doubtful; but placing their Hopes in God's Assistance of a most just Cause, they took their Departure with a submissive Quietness. As soon as they arriv'd at *Naupactus*, a Council of War being held, at which were present both the Kings, *Bentivolio* and his Brother, *Lysander*, *Misopsendes*, *Philaethes*, *Amyntor*, *Sympathus*, *Aristander*, *Pasiphilus*, and some others; it was resolv'd that they should endeavour to surprize *Hipponyx* the principal Haven of *Theriagene*, which was so call'd because the Form in which it was built resembled the Figure of a Horse's hoof.

The Prince of *Theoprepia* sail'd in the Admiral, being accompanied with *Alethion*, *Bentivolio* and *Misopsendes*; *Lysander* commanded the Vice-Admiral, *Pasiphilus* the Rere-Admiral; other Gallant men possessing the rest of the Ships according to the King's appointment. They weigh'd Anchor the next day, and the wind continuing fair they came within five Leagues of *Hipponyx* about four of the clock in the Afternoon. But then the wind turn'd, and blowing with a stiff gale, the Fleet, according to the example of their Admiral, came to an Anchor; by which means they were discover'd by the *Hipponyctians*, and he that commanded the Town for *Antitheus* immediately prepar'd to put it into a posture of defence. A Signal being given, the Commanders of the several Ships went aboard the Admiral, where it was resolv'd that a Shallop should be sent off with a Herauld to summon *Hipponyx* to yield up the Port to *Alethion*, and to offer a Pardon to such as were willing to return to their Obedience to their lawful Sovereign. The sight of the white Flag upon the Prow of the Shallop was a great Joy to the *Hipponyctians*, for the whole City was put into a great Consternation by the Arrival of such a great Fleet at so near a distance; and all the Inhabitants, except some few, would willingly have accepted of *Alethion's* gracious Proposition, but that *Atheophilus* the Governour, in whom *Antitheus* had plac'd no small confidence, as in his most faithful friend, prevented the declaration of their In-

rentions, by swearing that he would immediately kill him that should dare to speak of a Surrender. The Herauld returning, and having declar'd the Governour's Answer, the Princes resolving to pursue their Intentions with speed, order'd that the same night a convenient number of Shallops attended with four Frigots should storm the two Forts which were built upon each side of the River to secure the entrance of the Haven.

The Ships design'd for this service being committed to the conduct of *Aristander*, *Charistion*, *Amyntor* and *Sympathus*; *Bentivolio*, *Misopsedes*, *Panaretus* and *Philalethes* resolv'd to accompany them in this service. They fill'd some of the Shallops with Fagots to throw into the Trenches, and Ladders to scale the Works: and having understood that the passage into the Haven was secur'd by the Hulls of old Barks fastned together with Chains, they appointed some Vessels with Souldiers furnish'd with Axes to loosen the Chains and break the Bridge, and provided two Fire-boats to burn the Barks. After the Signal given by a great Gun they weigh'd Anchor, and making several boards they arriv'd at the Mouth of the Haven about an hour before day.

Aristander, who was accompanied with *Bentivolio*, landed his men, who were design'd to attaque the North Fort, as *Charistion* and *Panaretus* did on the other side; and in the mean while *Misopsedes*, *Amyntor* and *Philalethes*, in several Vessels fill'd with Mariners and Souldiers set upon the chain'd-bridge. *Atheophilus* had plac'd his best men in the Forts, knowing that if they were lost, he should not only grant his enemies a free entrance into the Haven, but also receive great annoiance from the Guns which were planted upon them. His Souldiers welcom'd the *Theoprepians* with their Canon; and when by the noise which they made as they march'd they perceiv'd that they were at a convenient distance, they saluted them with Musquet-shot, giving them notice with flashes of dreadful light where they might find their enemies. This did nothing amaze the *Theoprepians*, for they went boldly on; and though the Bullets whizz'd

over

over their heads, and sometimes lodg'd themselves in their bodies, they came up close to their Works; and having cast in their Baving, and yet finding the Trenches not fill'd up, they threw themselves into the water, and swam over, being encourag'd to it by the generous example of *Bentivolio* and *Aristander*; and having plac'd their Ladders began to scale the Fort. As they went up, they from above knock'd them down with Stones, which made some of them unable to get up again. *Bentivolio* to prevent that discouragement which might possibly have happen'd to the Souldiers from this manner of opposition, commanded them to cover their heads with long Fagots carried by two men, one at each end; which made them some defence. Having set his foot upon a ladder, he receiv'd the same salutation with his Companions by the blow of an heavy stone upon his shoulder, which would possibly have lessened a weak courage, but it increas'd his; for going up readily, and calling to those who were next him to follow him, notwithstanding all the Resistance which the Enemy could make, he got to the top; and having slain those who made a vain attempt to hinder his entrance, he gave his followers a more easie Access. *Aristander* succeeded as happily in his attempt upon the other side of the Fort. And now the dreadful Image of Death grew visible with the first Appearances of Light; for the Souldiers inclos'd in the Fort hoping for no safety but by the Expulsion of their Enemies, and they resolving to take it or die, both parties produc'd mortal effects of a great Courage, whilst they gave testimonies of their strong desires. *Bentivolio* hewing out his way to a place where he perceiv'd the Captain of the Fort to make some of his Companions fall by his Sword, being enrag'd with love and grief, gave him such a blow upon the head, that he cut through his Helmet and cleav'd his skull. *Aristander* with the same sort of valiant Actions forc'd himself a passage from the other side into the midst of the Fort, where meeting with his friend they destroy'd so many with an invincible Courage, that those few which were yet unkill'd, being utterly discourag'd by the loss of their

Captain and the gallantry of their Assailants, threw down their Arms and ask'd for Quarter. In this service the *Theoprepians* lost not many men; the most considerable was *Aristander's* Lieutenant, who was slain by the Captain of the Fort at the top of his Ladder. *Aristander* was wounded in the right cheek, and *Bentivolio*, besides the blow upon his shoulder, receiv'd a thrust in his left arm.

In the mean while *Amyntor*, *Misopseudes* and *Philaethes* attacked the Bridge. Those who were set to guard it perceiving their approach, provided to defend themselves, and gave fire to their Musquets, as if they had intended to make Day with the light which was darted from the Mouths of their Guns: But shooting at a venture, their first Vollies had no very pernicious effect, neither did they hinder the *Theoprepians* from approaching the Bridge: for *Amyntor* and *Misopseudes* fastned their Shallops to it with hooks; and *Philaethes*, who had the command of the Fire-boats, lock'd them to their Barges notwithstanding all that the Enemy could doe to hinder him, and leaving the Combustible matter to perform its own office, went to another place which was not yet assaulted by his Companions; and having mounted the Bridge, secur'd an Ascent for two more of his friends: and whilst they made their Swords give a dreadful testimony to their Enemies, that their coming thither was to their extreme disadvantage, a numerous company of bold Souldiers rushing impetuously upon them forc'd him into his Boat, and his Companions into the water. *Misopseudes* and *Amyntor*, after many Repulses and some wounds, made good their standing upon the Bridge, and forc'd many of their Enemies into that side of the River which was next to *Hipponyx*, and repell'd those who endeavour'd to supply their rooms with such irresistible blows, that the *Theoprepians* had opportunity to mount themselves upon the Bridge without much difficulty; which when they had ascended, they requited those who help'd them up with the effects of such a gallant Courage, that they made the *Hipponyētians* seek defence for themselves by running towards the Forts which were built upon each side of the Haven.

Haven. It fell out unluckily for *Philaethes*: for he having again recover'd the Bridge with some of his men, was by the impetuous violence of the affrighted multitude driven a good way along the Bridge, and by the irresistibleness of their wild Motion was at last thrust off into the Water, being accompanied with many others, who having push'd off those who were before them, were also carried off themselves by such as were behind them. *Philaethes* and his Companions were forc'd to save their lives by swimming to their Boats. But this mischance turn'd to their advantage; for they had scarce recover'd their Shallops before the Fire-boats, doing the Execution to which they were design'd, set on fire that part of the Bridge to which they were fastned, and the Granado's breaking destroy'd many of those who were upon it. Those who yet kept the Bridge being pursued by the Victorious courage of *Amyntor* and *Misopseudes*, had only left them the liberty of a miserable choice, either to die by their Enemies Swords, to stay in the Fire, or to leap into the Water: And yet they were soon depriv'd of power to make any election; for *Philaethes* joyning with those gallant men who were design'd to loosen the Chains that tied together the parts of the Bridge, help'd them to put a speedy end to that undertaking; and having with some of his Companions boarded several dis-united Vessels, they quickly dispossest the *Hipponyëtians* by throwing them into the water, and so made themselves Masters of those scatter'd pieces of the Floating Bridge; which notwithstanding they not being able to rule for want of Rudders, were forc'd to go as the stream was pleas'd to conduct them, and so were in danger to be carried away Captives when they had overcome, but that some of their party perceiving the condition in which they were, made towards them, and took them into their Shallops.

Panaretus, *Charistion* and *Sympathus* employ'd themselves with an equal gallantry in the gaining of the other Fort, which was of a larger compass, and was fill'd with a desperate company of *Antitheus* his Mercenaries; who when the

Theoprepians came near their Trench, saluted them with a shoure of Stones and Bullets, and were requited with Hand-Granado's which the *Theoprepians* threw into the Fort; which though they broke successfullly, and struck pieces of Iron-shells into the faces of some, and the bellies of others, and kill'd many, yet rather enrag'd then weaken'd the Survivours, which made the Access more dangerous to their Enemies, and the Victory more doubtful. *Panaretus* signaliz'd his Valour in this Action, and as he was upon the top of his Ladder, a stout Souldier endeavouring to pull off his Head-piece, *Panaretus* took hold of his Arm, and flung him into the Trench, and having settled himself in his Room upon the Fort, defended it against innumerable blows, till *Sympathus* got up to him; and then the Valour of these two Valiant Persons easily made way for more to come up by the death of those who endeavour'd to throw them down. *Charistion* did things worthy of himself and such Companions: for having mounted another part of the Fort, and receiv'd a wound in his breast as a welcome upon his first entrance, he requited it with the death of him that bestow'd it; and fighting with an invincible Courage, easily made room for his friends to come to him, and place themselves amongst their Enemies. Now it was that the *Hipponyctians* giving fire no longer, disputed who should have the Fort with the But-end of their Musquets, in which mode of fighting they were imitated by the *Theoprepians*; and both Parties did so heartily endeavour to exceed one another, that Victory seem'd to stand a great while in an equal distance between the Assailants and Defendants. It was some benefit to the *Theoprepians*, that the Darkness did not give leave to their Enemies to take courage from the knowledge of the less Number of their men; but making up that defect with Resolution, they had entred so many places at once, that they were not able to resist them in all, and did so make good the possession which they got (though with some loss of their men) that they drove the *Hipponyctians* from the Line, and encompass'd them in the middle of the Fort, sending death upon them from all sides. It was no small

small discouragement to the *Hipponyētians*, that a little after the appearance of Day they discover'd that which made them believe that the Light was only bestow'd upon them to let them see the Ruines of their friends upon the Chain'd-Bridge, and *Alethion's* Standard plac'd upon the opposite Fort; whereupon the most Valiant of them having sold their lives as dear as they could, the rest yielded themselves to the mercy of the *Theoprepians*, who were now absolute Masters of the Fort.

Atheophilus being inform'd of that which had happen'd, and sensible of what might probably follow, resolv'd to repair his Honour, and to redeem this Loss with the overthrow of the *Theoprepian* Fleet, which was now under sail not much above a League from the Forts, or else perish courageously in the continuance of his adverse Fortune. He mann'd all the Ships in the Harbour which were fit for his purpose, prepar'd his Fire-Barks, and weigh'd Anchor: and having a side-wind equally advantageous to him with his Enemies, made what haste he could, intending to fight them before they came into the Mouth of the Haven. When he drew near the Forts, he receiv'd displeasing salutes from the Guns which his Souldiers had lost, and was accosted in his way with many flaming pieces of the dissolv'd Bridge: for the unchain'd Barges separated themselves from one another, and being driven by the Tide towards the Town, cover'd a great part of the Haven with burning wrecks; which not only struck an unspeakable terrour into those who stood upon the Shoar, but put the Mariners and Souldiers into some apprehension at the sight of such a dismal Spectacle, and engag'd them in no small care, lest the smoking Fire-brands should fall foul upon their Ships, and consume the Fleet before it could get to Sea.

Atheophilus digesting as well as he could these ominous Presages, past the Forts with his Navy, having only lost one of his Fire-Ships, which by reason of some errour in the placing of the Combustible matter, prepar'd for other uses, was blown up before the time appointed. It was half-floud when the Fleets came up together; and *Atheophilus*

perceiving the Admiral of the *Theoprepians* in the Front, made up boldly, and gave her a broad-side, for which he soon receiv'd another; and after that many more were mutually exchang'd, which put great Bullets through the sides of each others Vessels. The Commanders of the other Ships disposing themselves on both sides as they might most conveniently attaque their Enemies. It happen'd that a Chain'd-shot from the *Theoprepian* Admiral cut off *Atheophilus* main Mast in the middle. He, notwithstanding this discouragement, did his best to lay the Admiral aboard; which was more easie for him to accomplish, because she made towards him with equal speed to doe as much for him. The two Admirals being hook'd together began a most terrible fight, the *Theoprepians* with dreadful Shouts presaging to one another a certain Victory. Great holes were made in the sides of both the Ships with their Canon: the *Theoprepians*, with a storm of Musquet-Bullets as thick as hail, knock'd down most of the Souldiers that appear'd on *Atheophilus* his Decks, and boarded his Vessel. He with a Reserve of stout men rush'd upon them from the Steerage, and charg'd so fiercely, that he kill'd many, forc'd some into the Sea, and drove the rest into their own Ship; whither also he follow'd them, and continued such a cruel fight with Swords and the great ends of Musquets, that the blood ran out of the Water-holes. Both the Princes, not having patience to see the *Antitheans* aboard their Ship, flew out of their Cabins: and *Alethion* having espied *Atheophilus*, ran upon him with an unexpressible fury, saying, Behold, *Atheophilus*, this is *Alethion*, kill him, and endear thy self for ever to thy Master by the destruction of his most mortal Enemy. *Atheophilus* being a prudent Souldier was aware of his coming, and aim'd a deadly blow at his Head; which *Alethion* put by with his Arm, and directed a thrust, which finding passage through his Breast and his Heart both at once, made him fall down dead among the feet of his Souldiers. *Theosebes* perceiving the Prince of *Theriagepe* engag'd against many of his Enemies, made himself a passage with his Sword, and coming where he

he was, put *Alethion* out of the danger of their Number by the death of those whom he encountred; and having clear'd his own Ship made a second Board upon his Enemies, in which he kill'd or threw into the Sea all that were upon the Decks, in the Steerage, and in the great Cabin: and commanding his men to retire into his own Ship, lest those who were in the Gun-room should blow them up, he heard a great cry from below, and saw some come up who made him know the reason of it, which was, because the Hold was full of Water; and they ask'd for Quarter: which being granted, they endeavour'd with the help of the *Theoprepian* Mariners to stop their Leaks; but in a short time perceiving that it was impossible, unhook'd their Ship, and had scarce got clear of her before she sunk down before their faces.

Whilst this Tragedy was acting, the other Ships were not idle Spectatours, for every one grappled with valiant Enemies: and though the *Antitheans* were something startled with the loss of their Admiral, (for they were so near as to see him sink) yet they resolv'd to make it up with their own endeavours by the ruine of their Adversaries; and though they should happen to fail of their desired success, yet they purpos'd to die at least like men of Courage. But being over-charg'd with a Valour which transcended theirs by as many degrees as the Justice of *Alethion's* Cause exceeded that of *Antitheus*, they were worsted: and yet before they submitted to a final conquest, they made such effectual Opposition as produc'd a very dreadful Spectacle of a Sea-fight; some Ships sinking by reason of incurable Leaks, some blowing up their Decks voluntarily to murther their Enemies, and some being fir'd against their wills. The Air was fill'd with the noise of Guns, the cries of dying Persons, and the Shouts of Conquerors; the light of the Day being obscur'd with Clouds of Smoke, and the Sea discolour'd with the blood of Wounded men, and made dismal with the floating bodies of the slain.

In this Fight *Pasiphilus* very happily shot off the Rudder of the Enemies Fire-Ship, by which means she was made

O o o o

useless

useless as to the purpose for which she was intended, and carried back upon the *Antitheans* by the Tide. *Lysander* and *Charistion* took two of their Principal Ships; *Bentivolio*, *Misopseudes* and *Panaretus*, assisting their respective friends, chas'd three others into the Harbour, and there compell'd them to submit to mercy. Indeed every gallant *Theoprepian*, who had the honour of any command that day, made himself famous with Heroick Actions; the private Souldiers also performing things which deserv'd very high reputation: By which means a complete Victory was speedily obtain'd, for all the *Antitheans* were either sunk or taken. This dreadful Encounter being thus ended, the Conquerors attempted not to enter the Town, but cast Anchor a little within the Haven's Mouth, resolving to give a respite to their weary Souldiers, and to take care of the wounded, who were not a few.

The trembling *Hipponyctians*, having seen the dismal issue of this bloody Engagement, and being destitute of their Governour, Souldiers and Courage, sent some of the Principal Inhabitants to implore the King's Mercy, and to offer him the Town. The two Kings and so many of the Commanders as were then together held a Council of War, and concluded that it was best to accept of the surrender that was offer'd, and to take possession of the Town speedily, lest *Antitheus* should prevent them by fresh supplies. Accordingly they sent three thousand of the most unwearied Souldiers ashore under the command of *Lysander*, to secure the Gates, and to strengthen that part of the Town which lay towards *Theriagene*. The next day they landed all the wounded men, and took such an effectual care for their Recovery, that in a little time they were restor'd to their former health. The *Hipponyctians* joyning with the *Theoprepians*, bestow'd burial upon those dead bodies which they found floating in the Haven, or which were cast ashore by the force of the Tide.

After two dayes they receiv'd the good News of the Arrival of their Ships, which were order'd by *Theosebes* to transport their Horse, who were commanded not to set sail till

till three dayes after the departure of the other Ships from *Naupactus*. *Lyfander* appointed them to those Quarters which he had prepar'd in and near to *Hipponyx*; the King intending with all convenient speed to march towards *Polistherium*, where the Intelligence of *Alethion's* Arrival, which was sent by a Courier, put *Antitheus* and his new Court into a great distraction: for being conscious to themselves of the Wrongs which they had done, they fear'd that the time was coming in which they should be forc'd to suffer for them; especially after they heard that the *Theoprepians* had subdued their Fleet, and made themselves Masters of *Hipponyx*.

This Alarm made less Impression upon the Courage of *Antitheus* then was expected by many both Friends and Enemies; for notwithstanding he heard that many other Towns, besides *Hipponyx*, had revolted, and that some Cities had sent to submit themselves to *Alethion*, yet his Mind seem'd to grow great proportionably to his danger, and he fear'd not to look his bad fortune in the face, though she frown'd severely. But knowing that his tottering condition needed all possible support; he made use of all the thoughts with which his restless Mind was fill'd, to direct him what to doe. He summon'd his chief Confidants to meet in his Privy-Chamber; where having fram'd his Countenance to express an undaunted Resolution, he spaké to them after this manner: The mischiefs which the *Theoprepians* have already done us do force us to secure our fortune by the use of Arms, and the dangers which they still threaten require that we should speedily enter upon this way of defence. We need not dispute whether it is Wisdom to venture boldly, for we must either doe so or lose all. It were a dishonourable Cowardise to abandon our selves to ruine, because we may possibly prevent it; neither is there any condition so low, but it may be rais'd, if those who undertake it have Valour. I have taken care to provide what is requisite for our Preservation both as to Men and Money. You know that the Mercenary Army under my command is not inconsiderable for Number; and I make

no doubt but they will engage boldly in this Service, because, being Souldiers of Fortune, they fight only for their pay. And since it may be thought that they are too few to oppose the strength of *Theoprepia*, I have sent to the *Theomachians*, who are in League with us, to desire their Assistance, and I make no question of obtaining it. They are the inveterate Enemies of *Alethion*, and will more readily help us, because by this means they may have an opportunity to revenge themselves upon the *Theoprepians*. After the overthrow of this Army which doth now infest us, I have promis'd to enter with them into the Enemy's Country, and to divide with them what we shall conquer there by equal shares. I have some Treasure which I laid up for all urgent occasions; and though it is scarce enough for this present service, I know how to raise more before we shall have need of it.

When *Antitheus* had finish'd this short Speech, *Dogmapornes*, *Asynetus*, and the rest of his Associates, having been engag'd in his Treason, oblig'd by his Favours, hoping to augment their present Fortune with his Victory, and despairing of Pardon from *Alethion*, in regard of the greatness of those Crimes which they had committed, declar'd a Resolution to live and die in the obedience of his Commands, and protested that they neither had nor hop'd for any Interest but that which consisted with his Felicity. *Antitheus* having given them thanks for this obliging Answer, told them the way by which he intended to provide Money to pay his Army: which was, by seizing upon the Stock of the Orphans laid up in the common Chamber of the City, as also that which was trusted in the hands of particular Guardians, by forcing the rich Citizens to lend him as much as he should desire, and by borrowing the Treasure which was in the Temples: and because the people should not look upon these proceedings as Rapine and Sacrilege, he promised repayment as soon as he should overcome the Enemy, which threatned present ruine to *Theriagene*, and forced him to take these extraordinary courses. He added also that he would not put this resolution in practice till he should

should hear from the *Theomachians*. Within two dayes *Antholkes*, the Ambassador whom he had sent thither, return'd with acceptable News: For desire of Revenge and hope of Conquest had so inflam'd the *Theomachians*, that they, not considering the dangers to which they were courted, and the inability of the Tempter to make a probable Defence, neither taking any notice of the Injustice of that Cause in which they were solicited to engage, readily promis'd their utmost Assistance; and knowing that Delay would make it ineffectual to *Antitheus* his Relief and their own hopes, assur'd *Antholkes* that they would make all possible speed for the Expedition.

In the mean while *Theosebes* having led his Army into *Theriagene* only with an intention to restore *Alethion*, and being desirous that his honest purposes might not be misinterpreted by the Censorious World, told the Prince, as they were walking one day together, that though the Affection which he ought ever to have for so great a Friend had brought him and his Subjects out of their own Country to serve him, and that he could not but think that the Justice of his Cause was abundantly sufficient for his private satisfaction; yet he thought it requisite to let the World know upon what occasion he had taken up Arms, and to assure the *Theriagenians* of his Intentions by a Declaration published for that end. The King highly approving his Advice, *Lysander* drew it up in these words: *Though we make no question but such as know the Reasons of our present undertaking will need no other satisfaction as to the Justice of it; yet because we would not have our Actions construed into that Malicious sense which our Enemies will be apt to put upon them, We declare before God and all the World, that it is not a Desire to increase our Empire by any Accession which may be gain'd from Theriagene, that hath made us invade the Country of our ancient Allies. Our Design is only to assist an Illustrious Prince to recover his Throne, of which he is unjustly depriv'd, and to help him to punish those who have made their Crimes inextinguishable by adding his Banishment to his Father's Murther. As we have resolv'd never to lay down our Arms till this be effected, and doubt not but the greatest part of Alethion's Subjects are sufficiently*

sensible of his wrongs ; so, that it may appear we do not cover any other purposes under this pretence, we make this Protestation, That if you your selves will deliver up the Murtherers of Anaxagathus to Justice, and restore Alethion to his Rights, we will presently withdraw our Forces into our own Country, rejoicing that we shall leave Theriagene in peace.

Alethion desiring passionately that his Country might not be ruin'd by the direful effects of War, and knowing that the events of it are varied by inconsiderable Causes, concluded that no Enemy should be fought, who may be conquer'd by Treaty; and therefore with the fore-mention'd Declaration he set forth a Paper, in which he conjur'd his Subjects to return to their Obedience by the indispensableness of those Bonds which oblig'd them to it : and that they might not be frighted into Despair by the remembrance of their Offences, he added a Promise of Pardon to such as would come under his Protection, and in the Word of a King gave them assurance that none should be excluded from the benefit of this Amnesty but *Antitheus*, *Dogmapornes*, and two or three more, whose Wickedness could never be forgiven.

These Papers wrought very considerable effects upon the *Theriagenians*. Some generous Spirits, who were most sensible of the injuries which they suffer'd under *Antitheus*, had put themselves already under *Alethion's* Colours. Others, who had been unhappily instrumental to his and their own Misery, repented of their Errours, which the King's Goodness had pardoned, and resolv'd to make amends for their Disobedience by hazarding their Lives for his Restitution. The generality of the People, who were broken with Oppression, having now some hopes of Deliverance, began to shew their Hatred to the Usurper, which was before cover'd under the Embers of Fear. *Antitheus* not unsensible of the Insecurity of his condition, us'd all possible Arts to keep the People (though not in affections to him, for they never had any for him, yet) from such Actions as might disturb his Enterprize; and finding most of his Devices ineffectual, he made it his last Reserve, to promise the *Polistherians*

rians that he would only continue himself in his Command as a General for the present Expedition, and that after the Success of this Fight, of which he made no question, he would lay down the Principality, and declare them a Free State. Some few, who understood not the Usurper's Intentions, thought this a very plausible Offer, and began to wonder at the Moderation which *Antitheus* had entertain'd : but he, perceiving that this Plot took not effect according to his Expectation, under pretence of Treachery which he had discover'd, put some to Death whom he suspected as Guilty of Good will towards *Alethion*, and carried others, of whose Fidelity he was not assured, out of the City, and mix'd them with his Mercenary Troops.

The night before the day which was design'd for the Battel with the *Theoprepians*, who were now advanc'd within ten Miles of *Polistherium*, the Citizens were assaulted with an extraordinary Terrour, by reason of a strange Sight which appear'd in the Air on that side of the City which was towards *Hipponyx*. Two Armies with Colours flying, Drums beating and Trumpets sounding, seem'd to encounter one another. The glittering Swords were so formidable, and the clattering of Arms and the noise of Guns was so easily heard, that if they had not seen this Accident in the Air, they would have thought that the *Theoprepians* and *Theriagenians* had been engag'd in Fight. This Contest lasted half an hour ; after which, one of the Armies having routed and conquer'd the other, the Vision disappear'd. The *Antitheans* thought this a sad Omen of their approaching misfortune, and indeed could not look upon it otherwise but as a dismal Emblem by which God did fore-shew the unlucky Issue of the succeeding Fight, and were generally so astonish'd with variety of ghastly Apprehensions, that they seem'd to be toss'd in the midst of restless Imaginations, as a small Vessel would be in a raging Sea, if all the Winds should blow upon it alternately from their several Quarters.

The Usurper considering well what great Influences this Prodigy might send down upon the Spirits of his Souldiers,

(for those who do least believe that there is a God, are most affrighted with the thoughts of him when dreadful Accidents begin to perswade them that there is one) endeavour'd to dissipate this Panick fear, by telling them the next morning, that they ought not to entertain any apprehensions from those things which they saw in the Air, such Prodigies being only Accidents of Nature; Images of Armies being often brought from foreign parts by strong Winds in great Clouds, which like Looking-glasses reflect them upon the Earth; and that though this was none of that sort, yet it was capable of being interpreted for them as well as against them: and he added, that he was assured that the Overthrow which they saw acted did portend the ruine of their Enemies, both by a Vision and a Dream which he had that night. He saw, as he said, a glorious Rainbow painted in the Air, and a mighty man of an unusual Stature, who having fastned a red string to both the Ends of it, took a great Arrow pointed with a flame of fire, and shot through the breasts of two Persons with Crowned Heads, who immediately tumbled down dead from the top of a bright Cloud. That they might believe that these could be no other then *Theosebæ* and *Alethion*, he related his Dream in these Words: I saw a beautiful Person in the form of a Virgin, who, as I lay asleep, seem'd to whisper in my Ear this Prophecy, *To Morrow Polistherium shall be deliver'd from her Enemies.* This Exposition of the dreadful Prodigy so artificially confirm'd did something alleviate their Fears; and though it did not quiet their Minds, yet it made them suppress the trouble which they could not extirpate, and gave them some small encouragement to prepare for those dangers which, whether they would or no, they were now to encounter.

Antitheus made haste to lead out his Men to fight, both that they might have no leisure to augment their Fears by the consideration of their Dangers, and that he might possess himself of a convenient place which he had destin'd to the encamping of his Army. It was a large Field encompass'd on one side with a Wood, and with a River on the other.

other. By this he hop'd to give his Enemies the trouble of a disadvantageous access to him: But he was prevented by the earlier care of *Alethion*, who well knowing the Situation of the Country, had made himself Master of it an hour before.

Antitheus divided his Army into two Bodies, the Mercenaries of *Theriagene*, and his Auxiliary *Theomachians*. Being attended with his Life-Guard he led the *Theriagenians* himself, whom he plac'd in the right Wing, having assign'd the chief Commands to *Dogmapornes*, who was his Lieutenant-General, *Philedones*, *Pasenantius*, *Autautus*, *Antholkes*, *Antigrophus*, *Udemellon*, and the rest of his Confidants. He chose all his under-Officers out of those whom he esteem'd most true to him. His Confederate *Theomachians* being plac'd in the left Wing were led by their General *Theostyges*. Those who were most of Note in the Army, and chiefly look'd upon as Persons upon whose Conduct and Valour the Success of the Fight depended, were *Archicacus*, *Misagathus*, *Anostus*, *Adicus*, *Anedes*, *Androphonus*, *Asemnus*, *Anelemon* and *Anecestus*.

The *Theoprepian* Army was commanded by *Theosebes*: for after a loving Contention, which lasted a good while, between the two Kings before they could determine who should give Orders and Command with a single Power, each of them offering that Honour to the other, and both refusing it with an equal Modesty, *Alethion* conjuring *Theosebes* by the Love which had brought him into *Theriagene*, to command his own Army, and to give him leave to fight by his side, *Theosebes* was forc'd to accept that Authority. The Army, which consisted of six thousand Foot and four thousand Horse, was divided into two Bodies: one commanded by *Theosebes* himself, who was accompanied with the Prince of *Theriagene*, *Bentivolio* and *Misopsendes*, who desir'd the Honour to fight by him. The other was put under the Obedience of *Lyfander*, to whom *Panaretus*, *Philaethes* and *Nicomachus* joyn'd themselves; every particular Regiment being led by such Commanders as inspir'd their Followers with Courage.

As soon as the Day began to appear, the Warlike Trumpets sounding from all parts of the Camp rais'd the Souldiers to the Battell, of which they were so impatiently desirous, that many prevented the rising of the Sun, and put on their Arms whilst it was yet dark; and rousing that Warlike humour which had lien asleep since the Fight against *Theromachia*, they gave a clear Evidence that they had not forgot the Art which they had not for a long time practis'd. When they were drawn up into a regular Order in the place appointed for the Fight, *Theosebes* and *Alethion* riding by the Head of every Regiment shew'd themselves to the Souldiers, whom they found so inflam'd by the sight of their Enemies, that they had more need to command them to make a stand then incite them to go forward. The Princes said not much to them, because they perceiv'd their Courage already heightned infinitely above the necessities of Exhortation. However this Action was not in vain, for their Hearts were kindled with a more vigorous Heat by the Presence of their own King, and the sight of the Wrong'd Prince, whose Restauration they were now to attempt. Those of *Theriagene* were destitute of a just Cause, and so could not have that assistance which Valour never refuseth to take from a serene Conscience; yet they appear'd with a desperate Boldness, and felt in their Hearts all those Motions which Anger, Hatred, Hope and Desire could raise: Nay, they seem'd to encrease their Courage with Fear; for, knowing what they had done, they assured themselves of the greatest Punishments if they should be conquer'd; and therefore heightned their Resolutions of killing those who, if they liv'd, would in a little time become their Judges.

Both Armies having made themselves ready to march, the Trumpets were commanded to give the last Signal, and they resounding from the Banks of the River, and multiplying their noises with the Echo's of the Wood, made a delightful Terrour. The two Forlorns of Horse sent from each Party gave the first Charge, and laid many Men upon the ground, and their Horses by them: But *Aristander*,
who

who commanded the *Theoprepians*, with an irresistible Force pressing upon those of *Therxiagene*, made them retreat to their Army with the loss of half their men. Then the main Bodies of both Armies advanc'd towards each other, and seconded what was begun with the Engagement of their whole Forces. The Commanders of both sides were the first in this Charge, and made a dreadful Salutation with the mutual exchange of Blows and Wounds; but, being encompass'd by their Souldiers, they were forc'd to leave off their single Combats, and oppose the joyn't Fury of their numerous Enemies.

Now it was that Death began to appear with a dismal Face, and to shew the awful Greatness of her Mortal Power in the Horrors of Slaughter and Confusion. *Alethion* having espied *Dogmapornes*, thundred upon him with a loud cry, saying, Now I will requite you for writing Letters for me; and riding up to him with an astonishing Presence ran him through the Body: and perceiving that *Antholkes* came up with an eager desire to revenge his Death, or else to die with him, Yes, said the Prince, he can have no fitter Companion in his Torments than you who have assisted his Sin; and as he spake these words, gave *Antholkes* leave to take his death from the point of his Sword, upon which he ran himself precipitantly, aiming an ineffectual Blow at *Alethion's* Head. *Philedones* at the same time was thrown upon the ground by *Theosebes*. *Antitheus* fought disguis'd, the Fears which were created by his guilty Conscience making him flee to that mean sort of Refuge. But *Bentivolio* having discover'd him by some token, broke through those who stood in his way, and leaving bloody marks of his Passage rode up to him, and gave him a blow upon the Head, which would have cleft his Skull if it had not been guarded with an Helmet which was made for a more worthy Person; however, it made him bow down low upon his Horse's neck, and his Body beginning to leave the Saddle *Bentivolio* prevented his Fall, for he pull'd him from his Horse, and carrying him before him upon the Bow of his Saddle gave him in Custody to *Axiarchus*, one of *Theosebes* his

his Captains, who, knowing the Importance of his Charge, plac'd him disarm'd in the middle of his Troop, and watch'd him so diligently that he made his escape impossible. *Autantus* and *Profelenus* did in vain endeavour his Rescue, for they were both kill'd, one by *Theofebes*, and the other by *Misopsendes*, who receiv'd a Wound in his Breast by a thrust of *Profelenus* his Sword.

Those in the left Wing did things equal to the right. *Lysander* charg'd *Theoftyges* the General of the *Theomachians*, and after a few blows given with an unexpressible Courage, *Theoftyges* receiv'd one in his Neck, which made it unable to support his Head, and, as he lifted up his Hand to strike again, tumbled under his Horse's Feet. He was accompanied in his Death by *Androphonus* and *Aneleemon*, who fell by the same hand. *Anosius* being fiercely charg'd by *Kalodoxus* lost his Life with his Head, which *Kalodoxus* cut off. *Sympathus*, *Charistion* and *Pasiphilus* signalized themselves by the Death of *Misagathus*, *Adicus*, *Asemnus*, and some others, who seem'd to be the stoutest men that led the *Theomachian* Van. *Antigraphus*, who fought with the *Theomachians*, was met by *Nicomachus*, who shot him in the Mouth, and lodg'd a brace of Bullets in his Brains, and after him dispatch'd *Saprobis* with his Sword. *Hieromimus*, who would needs thrust himself into the Fight, (though he had no Command) being known to a private Souldier who had seen him in *Theoprepia*, was kill'd with the But-end of his Musquet. *Euphron* having charg'd too far into the Enemy's Body was unfortunately slain. *Aristander* having seen him engag'd, endeavour'd with all possible speed to hew out a way to his relief; but not being able to come where he was soon enough to save his life, he fell with an impetuous rage upon those who kill'd him, and fetch'd off his dead Body. In this Action *Aristander* receiv'd one Wound in his Thigh, and another in his Arm, which prov'd mortal to him.

Whilst the Victorious Arms of the left Wing distress'd the *Theomachians* in the Front, a sudden Ruine hastned upon them in the Rear. For *Panaretus* and *Philaethes* being inform'd

form'd of a private way through the Wood, by which fetching a small Compass they might come behind the *Theomachians*, they acquainted *Lysander* with their desire to surround the Enemy, and receiv'd of him four hundred Horse with which they put their Design in Execution, and flew in upon them with an appearance which was so much the more dreadful because it was unexpected, and made the *Theomachians* think that Death had hedg'd them in upon all sides. However taking a desperate kind of Courage from their Danger they fought stoutly; and though they were beaten, yet the *Theopreprians* found such considerable Resistance that it cost many of them their lives. At length the *Theomachians* seeing most of their Leaders slain, and so many of their Companions kill'd that they were put out of all hopes of Victory; some of those few which surviv'd threw down their Arms and desir'd Quarter, others endeavouring to save their Lives by running disorderly to *Antitheus* his Division, which was a very small relief; for they were so discourag'd by *Theosebes* and his Invincible Army, that having left their most considerable Officers dead upon the ground, and having seen others taken, they began to flie, hoping at least to delay their Death by retiring to *Polistherium*.

Eugenius, who was a faithful friend to *Alethion*, and staid in *Theriagene* to serve his Interest, receiv'd a fall from his Horse the day before the Fight, and pretending to be much hurt by it he took his bed; by which means he gain'd an occasion to remain at home to execute the Design which he had contriv'd against *Antitheus*, which was, to surprize the City whilst he was engag'd in the Field: and accordingly having given notice of his purpose to *Alethion* by one of his Servants well known to *Bentivolio*, *Amyntor* with a select Company of Horse at the hour which was appointed by *Eugenius* march'd towards *Polistherium* unseen by the Enemy, and carrying *Antitheus* his Colours which they had taken in the Fight, he came to a Gate which *Eugenius* had secur'd, and having let him in they seiz'd upon the Town for *Alethion*. This Action made the attempt of those who hoped

to escape by flight of little advantage to their security; for being pursued and kill'd by the *Theoprepian* Horse, when they drew near to the Town they were destroy'd by the great Guns and Muskets which play'd upon them from the Walls: and this did so confound them with an unexpressible Despair, that being neither able to fight nor run away, they stood still and cry'd for Mercy: which though they did not obtain at first, yet it was granted as soon as the Prince of *Theriagene* and *Theosebes* could come up: For one of them desir'd not to see more of his Subjects slaughter'd, and the other could not endure to behold so many men kill'd after they had given over all Resistance. They exhorted the Souldiers to be content with their Victory without more bloud, which could not make it more acceptable; and they were not disobey'd when their Commands were heard.

Thus did the Justice of Heaven punish the Rebellion of *Antitheus* and his Accomplices, and in a short time utterly frustrate all the Probabilities which he had fram'd to support a faint Hope of escaping Destruction. And now the Princes having given order to take care of the Wounded Souldiers, and to secure the Prisoners, *Theosebes* went into *Alethion's* Coach, and taking *Bentivolio* and *Panaretus* with him, sent his Commands to *Lysander* to lead his men towards the City, which they knew to be in their Friends hands, both by *Alethion's* Colours, which were plac'd upon that Tower which was over the Gate by which they were to enter, as also by a Messenger sent from *Amyntor*. When they were come to the City-walls, they were met by *Eugenius*, who being transported by the sight of *Alethion*, alighted off his Horse to perform his Devoir to him, and kneel'd down to kiss his Hand, but was not able to speak for Joy. Rise up, rise up, my faithful Friend, said the Prince, (taking him into his Arms) I shall never forget the Affections which you have alwayes preserv'd for me; neither shall any time blot out of my mind those obliging services by which you have demonstrated your Love. He had not time to reply, for the Princes came out of their Coaches intending to march into the City on Horse-back; and then he was interrupted by

by the Embraces of the Prince of *Theoprepia*, who had much endear'd him to himself for those high Offices which he had perform'd for a Prince whom he lov'd above any man in the World, and then signified his Affection in words full of Esteem. When *Eugenius* was got loose from *Theofebes*, *Bentivolio* passionately affected with the sight of one who had oblig'd him with all the Expressions of a most Generous Friendship, ran to him with open Arms, saying as he went, And is it true, my dear *Eugenius*, that God hath given us leave to meet again both so soon, and so happily? Yes, *Bentivolio*, replied *Eugenius*, and I esteem it no small part of this Day's Felicity to meet one who was never out of my Memory and Desire since we parted. The rest of the Company having perform'd their affectionate Salutations to this Excellent Person, the Princes entred the City, whilst the great Guns sounded from the Walls, and the People Echo'd to that joyful noise with their loudest Acclamations in all the Streets through which they passed to the Palace.

It is not possible for me to express that endearing Welcome which *Alethion* gave to the Prince of *Theoprepia* after his Arrival in the House, nor to repeat those many passionate Acknowledgments which he made to him for that Generous Love by which, God having made it successful, he was restor'd to his Throne, protesting to *Theofebes*, that the re-enjoyment of his Kingdom was infinitely more acceptable since it was accomplish'd by his means, then it could have been any other way. *Theofebes*, who so entirely lov'd the Person of *Alethion* that he esteem'd all his Interests his own, return'd an answer full of Modesty and Sweetness, assuring him that he took more joy in the Restauration of *Alethion* to his Kingdom, then he should have found sorrow in the loss of his own.

The first thing which they did after they had settled themselves was to take care of their Wounded Friends, to whom when *Alethion* had declar'd his Desires to Consecrate the following day for a publick Thanksgiving to Almighty God for the Victory by which he was restor'd to *Theragene*,

and *Theriagene* to it self, they entreated him to delay his Order for a day or two, not doubting but they should be able in that time to accompany him in that most worthy Action, and in which they thought themselves highly concern'd to have a share. Whereupon *Alethion* made choice of the third day, which was chearfully celebrated by the Princes and those many gallant Persons who accompanied them in the Expedition; as also by the Citizens, who observ'd it with all imaginable significations of a thankful Joy. These Solemnities being appointed, the two Kings agreed to send to *Theoprepia*, to let their Friends know the happy Success of their Undertaking, and to fetch the *Queen*, the Princess *Agape*, *Urania*, *Theonoe* and *Irene*, with their Companions; the whole Court earnestly desiring to have those noble Persons present at such a joyful time, and of which they thought their Fruition incomplete till their Friends enjoy'd a part with them. Having past the Evening in *Theosebes* his Chamber, the Company took their leave, their weariness compelling them to withdraw to their several Lodgings, which were as well appointed as such a season would permit.

The next day *Alethion*, *Theosebes*, *Bentivolio*, *Panaretus*, *Phialethes*, and many other excellent Persons, being met at *Misopsendes* his Appartment, who was forc'd to keep his Bed by reason of the Wound which he had receiv'd, *Alethion* desir'd the Counsel of his Friends concerning the Settlement of his Affairs. *Theosebes* advis'd him to punish *Antitheus* and the chief Instruments of the Rebellion, and then to confirm the *Amnesty* which he had promis'd, and so engage his Subjects Minds to a chearful Obedience for the future by Assurance of Pardon for their past Offences. The rest approving this Advice, a List of the Prisoners was brought, and their names read. Many of the Chief Actors in that fatal Tragedy, which had caus'd so much trouble, were slain. *Psychopannyx*, *Astromantis*, *Panthnetus* and *Scepticus* being well horsed fled into *Theomachia*. The principal of those who were in Custody were *Antitheus*, *Alynetus*, *Pasternantius* and *Udemellon* of the *Theriagenians*; *Archicacus*, *Anades* and

and *Anecestus* of *Theomachia*; seven in all: who were condemn'd to be hang'd and quarter'd, and their Heads to be set upon the chief Gates of *Polistherium*. They order'd also a day for the Funeral Rites due to *Anaxagathus*, which were perform'd with all Princely Ceremonies, the King of *Theoprepia* and all the Persons of Condition that were with him assisting in that Solemn Action.

Whilst *Alethion*, *Eugenius*, *Misopsendes* and *Philalthes* spent their time in such employments as were necessary for the Re-settlement of the Affairs of the Kingdom, *Bentivolio* and *Panaretus* having understood by the Chirurgeons that the Wounds which *Aristander* had receiv'd in the late Fight were Mortal, resolv'd to give him a Visit, and to spend what time they could spare from other occasions in the Conversation of that most Excellent Man. When they came to his Lodging, they found him accompanied with his intimate Friend *Athanasius* and his Brother *Virbius*, and attended by his two Sons *Callistus* and *Hilarion*. *Medenarete* also was there, and a Brother of hers call'd *Synthnescon*, who having heard that *Aristander's* Wounds had put his Life in extreme danger, thought her self oblig'd to give him a Visit, and to perform thanks to him for having sav'd her Brother the day before from that death which he must have found under the Feet of the *Theoprepian* Horse, if it had not been for the charitable Assistance which he receiv'd from *Aristander*, and which he must have lost however, if he had not been pardon'd by *Alethion* at his Intercession. *Bentivolio* having made those Salutes which were due to that worthy Person, sat down by his Bed-side, and having understood by a Gentleman who conducted them into the Room, that they were just now entred into a Discourse concerning the Nature of Vertue, he desir'd *Aristander* that his Visit might be no Interruption to their Conversation: whereupon *Aristander* proceeded thus: It was a strange feebleness of Mind which made the Valiant *Brutus* to speak so unworthily, when he said, *O unhappy Vertue! How vainly have I ador'd thee as a Divine thing, whenas thou art nothing but Words and the Slave of Fortune?* Yet I cannot wonder that he should stagger so

much with an unexpected blow of adverse Fortune (being at that time worsted in a Battel at *Philippi*) when I consider that he was not supported with a firm Belief of that Immortal Bliss which awaits good men in the Eternal World, nor had made the Resignation of himself to the Divine Will, the principal part of that Vertue of which he boasted himself to have been a great Adorer. For my own part, I must profess that I now discern the truth of Vertue more then at any other time of my Life, and am deeply sensible of the incomparable Benefit of Religion, finding in it that serene Tranquillity, of which if I were now destitute I could not so much as hope for it from any other Principle. I look upon that quiet Repose of Mind and Felicity of Temper which I enjoy, as the natural Effect of Vertue, which I make no question but it doth alwayes produce where it is heartily entertain'd.

You are happy, said *Medenarete*, interrupting him a little, and I should esteem it no small Favour, if it were not unreasonable to desire it at this time, if you would please to let us know what you mean by *Vertue*; give us assurance that there is any such thing, and make us understand wherein that happy Repose which you so much magnifie doth consist. I thank God, said *Aristander*, I do not feel so much pain as to indispose me for Converse; and since I alwayes esteem'd it seasonable to serve Vertue, I shall willingly tell you what I think in Answer to all those Questions in which you demand satisfaction concerning it.

By *Vertue* I mean a true Love of that Goodness, the Notions whereof are naturally implanted in Humane Souls, and a constant Performance of those Actions which correspond with those Directive Instincts. For you must know, *Medenarete*, that the holy Rules which we find in the Writings of Wise men are nothing but the Connate Notions of Good and Evil, which they found in themselves and transcrib'd into their Books, written first by the great Creator upon Mens Hearts as the Laws of reasonable Nature, and which are little Resemblances of God's Eternal Righteousness, which is the Original Copy according to which they

they were drawn. All Created things are destinited to some particular Use, and have distinct Properties by which they are fitted for their several Ends, and those Properties are the Excellencies of every Creature. The Nature of a Man doth by many degrees transcend that of most other Beings, because he hath higher Principles by which he is fitted for more noble Actions. Those Innate Notions of Truth and Goodness are plac'd in his Soul as Fountains of Law, from which he is to take direction concerning the Government of his Life. *Truth and Goodness* are Eternal Things, and therefore subsisted before we were born; but when we come into Being we find the Notions of them imprinted upon our Minds, that is, our Natures are such that, as soon as we come to have the use of our Faculties by the exercise of our Reason, we are forc'd to acknowledge their Existence and perceive their Usefulness, and so are as it were born Guides to our selves, being enabled to draw such Conclusions from these Natural Sentiments as make sufficient Rules for our Actions; and are encourag'd by mighty Perswasives to doe that which is Good, being convinc'd of the Excellency of Vertue by the Natural Testimony of our own Souls.

By this you may understand that Vertue is a just Conformity to our Inbred Knowledge, a Correspondence with the Dignity of our Natures, and a Pursuit of those worthy Ends to which we are not only destinited, but naturally oblig'd.

'Tis true, reply'd *Medenarete*, I have often heard such things pronounc'd concerning Vertue; but I alwayes esteem'd them rather as witty sayings of eloquent Philosophers, then any convincing Assurances that Goodness is a Reality. Men do usually talk of the Difference of *Good and Evil*, and say that it is indispensably unjust to hurt an Innocent person; that a sense of Gratitude is natural to all Men; and some such other things. But I have heard it affirm'd that these Notions are only Qualities which dispose men to keep that Peace in the World of which they have a beneficial share, and that they are not obliging

Laws till they be so constituted by the Civil Sanction of a Supreme Power, and that men do then yield Obedience to them only for fear of Punishment, and so have no other Motive to those which you call Vertuous Actions but Self-love. It is manifest also, that notwithstanding all that which you say of the Natural Sense of Good and Evil implanted in our Souls, yet men are very different in their Opinions concerning their Definitions: and notwithstanding that irreconcilable difference between Right and Wrong which you believe to be Real, the greatest part of the World do confound it in their Actions. I might adde also, that some who are esteem'd Vertuous are so far from being of your mind, that they make no scruple to say that God, if he pleas'd, might command that which is most Evil to be Good. If these Allegations be true, it follows that Obedience to Holy Rules is a thing only founded upon respect to Self-interest, that Vertue is not a thing of an unchangeable Nature, and that the Obligations to observe the Differences of Good and Evil in our Designs and Actions is not so indispensable as you would make us believe.

I know very well, said *Aristander*, that many such things use to be objected against the Nature of Vertue by those who speak against Honesty to shew their Wit, and disparage Goodness because they have no mind to practise it. But I can easily shew you the Falshood of these Pretences, if you will have the patience to entertain a little more Discourse concerning this Subject. I shall be glad to be so oblig'd, reply'd *Medenarete*; and if there be truth in that which you say concerning Vertue, I shall willingly profess my self an affectionate Friend to that which hitherto I have not much regarded.

Very well, said *Aristander*, I shall endeavour to demonstrate that the Nature of Vertue is Immutable, that the Difference of Good and Evil cannot be chang'd, and that the Reasons of Moral Duties are Eternal; and so give you a clear notice of the Vanity of your Objections. The unalterable Congruity which is between Vertue and reasonable

nable Souls appears by the Essential Inclinations to Moral Goodness which God the Author of our Being hath implanted in our Nature; and by this, that many Vertuous Dispositions are fair Resemblances of the Divine Perfections, that others are Appendages immutably proper to our State, all highly Perfective of our Being; and that a just Conformity to those Rules which correspond with these Principles is so necessary to our Happiness, (which consists in a quiet Repose of Mind, and a serene Delight in the enjoyment of our selves and God our chief Good) that it is impossible to attain it by any other means. These Assertions are of such moment as to that Satisfaction which I would give concerning the nature of Vertue, that I must crave leave to explain them with a larger Compass of Words, and so make the truth of them all more apparent.

It is as natural for men to form their Actions according to the Notions of Moral Goodness which are in their Souls, as it is to see with their Eyes; and we ought as well to suppose that these Inward Laws were given us for the Direction of our Life, as that our Tongues were bestowed upon us that we may Speak. It is as easily possible for men to become Rats and Toads, as to put off the Obligation which is laid upon them by God to observe Natural Righteousness: Neither is the Congruity which Vertue hath with our Souls more alterable by any extrinsecal Power, then the hour of the Sun's Rising is determinable by the Word of an Emperour. Laws can no more render Vice agreeable to our Constitution, then they can make *Seconds* and *Sevenths* in Musical Compositions to sound as Harmoniously as *Thirds* or *Fifths*. An Artist may as soon frame a Quadrangle consisting only of three Angles, as make Ingratitude commendable: And a Physician may as rationally pronounce that a man distress'd with a Fever is not sick, as affirm that there are no Torments of an Evil Conscience. Whosoever will seriously consider it, may plainly see that the Nature of Vertue is unalterable, and that it hath an Essential Connexion with our Souls; for there is an Eternal Reason why that which is good for Men should so beat-

ways. These Holy Rules took not their Original from the Appointments of our Patents, the Pleasure of our Tutors, Traditions receiv'd from former Ages, or Imitation of present Examples; but are the general Dictates of common Reason, which whisper unto us from within whether we will or no, that they are Good in their own nature. These Laws are of an Ancient Date, not made in the Reign of such and such Kings, or in such a Session of Parliament; but as old as Humanity, and of themselves obliging antecedently to all Positive Commands. It is true, Princes should enter these amongst their Statutes: and because they are immutably Good, they ought not to command any thing that doth contradict them; and, though they should, yet they can no more render such Orders Just, then they can make it the Duty of Men to hate themselves. What Original could these Indeleble *Prolepses* have but the same with our Nature? They are plain to all, and the sense of their Obligingsness avoidable by none.

As we perceive in our Minds immutable Notions of Speculative Truths, as *That Contradictions cannot be true, That the Whole is bigger then the Part*, and such like; which are such illustrious Verities that none dare affront them with a denial, and which are of such high Import, that if they were not unalterably true we could have no assurance of any thing; but must fluctuate in Eternal Unbelief: So these Notions of Moral Goodness are our sure Directions in point of Practice, and are unchangeably Good; for if they were not, we could have no certain Rule for our Actions; which is such a slur upon Nature, that it can be suppos'd by none but such as do not believe that God made it. The truth is, if finding these Laws imprinted upon our Natures we should yet think ourselves not bound to obey them, we can receive no notice of our Duties any other way; being rationally oblig'd to disbelieve that which is contrary to our natural Sentiments.

Among all the rational Notions which adorn Humane Nature these Principles of Good and Evil are the chief. They are the great Reasons why we are call'd Men, and the fairest

fairest Characters by which we are distinguish'd from Brutes: And indeed, *Medenarete*, it is impossible that we should have any rational Pulchritude in us, if the beautiful Order of these Congruities were destroy'd. It is a greater Beauty in Men when their Choice corresponds with these natural Anticipations of their Duties, then for a Woman to have fair Eyes plac'd in just distances upon her Face. It is as ingrateful to a man that considers, to find his Actions dissent from this obliging Knowledge, as it is unacceptable to such as know Musick, to hear a Lutenist play upon an Instrument out of tune. Those things which consist of many Parts, or of various Faculties, are capable of no Perfection but what consists in a proper Union of those Parts, and a regular Ordination of their Faculties; which is not mutable at pleasure, but perpetually fix'd to the Nature of every particular Being. As it is not any Connexion of Parts that will make an handsome Body, for if any Member be disorderly plac'd, there will be a Deformity: So the Soul by its rare Constitution having many Powers, as the *Rational*, the *Irasible* and *Concupiscible*, its Perfection doth necessarily depend upon the due Subordination of these Faculties to one another. When the *Rational* Principle, which is adorn'd with the fore-mention'd Notions, gives Laws to our Appetites, and they are obedient, then Vertue glorifies our Constitution, and shews the Excellency of its Nature both in the decent Moderation of our Passions, and in a lovely Connexion of becoming Actions. But when these Divine Rules are neglected, it is no more possible that the Soul should be in its natural frame, then that the Body should enjoy Health if the Nerves which tie it together were cut in pieces; or for a City to escape Confusion, if the Inhabitants despise the Laws; or for a Musician to compose delightful Airs by a careless jumbling of Notes without the Rules of Art. The Vertue of Humane Souls hath natural Orders, certain Measures, and is determin'd by Laws which can no more be alter'd at pleasure, then the Proportion which is between *Three* and *Six* in *Arithmetick*.

This is enough, *Medenarete*, to shew you that Vertue is an unalterable Congruity with our Souls, and in its own nature fix'd as much as any other thing: to which I will now adde, that those fore-mention'd Notions are not only natural Qualities interwoven with our Essence, but also Participations of that increated Goodness which is in the Divine Nature, so far as it is communicable to Men. Though that be incomprehensible in the Infiniteness of its Perfections, yet it hath reveal'd it self in the known Properties of *Justice, Veracity, Love, Benignity and Mercy*; which whosoever imitates, lives conformably to God's Life; and whosoever thinks he may *afflict the Innocent, violate his Faith, refuse to shew Mercy, and abandon Charity*, doth foolishly esteem it a Privilege to be disengag'd from the ties of that Goodness to which the Divine Will is alwayes determin'd.

I told you also, I remember, that some of these noble Qualities are fastened upon our State as Appendages immutably proper to it, and it must be so; for who can think of those Words, *God and a Created Being*, but he must necessarily infer that it is unalterably fit, that as the lowest Creatures are necessarily subject to their Maker, so Man, being endu'd with Reason, by which he understands his Relation, and is made capable of Law and voluntary Subjection, should submit himself of Choice to his Creator, acknowledge his Dependence upon him, and seeing himself plac'd in a higher Degree of Being, increase his Thankfulness proportionably? By the Notions of God's Goodness and Excellency implanted in our Souls we are oblig'd to love him for himself; as we have *Understanding and Will*, which are the Principles of Moral Vertues, we are bound to receive the Divine Illuminations as our highest Wisdom, and both sincerely to conform our Wills to God's Commandments, and to rest satisfied in his Appointments with all humble Complacence. The nature of our State doth oblige us also to observe the Rules of Righteousness towards others; for he who gave us our Being did not only make us unwilling to be wrong'd our selves, but thereby also taught us that we ought not to wrong others: And though he hath bestow'd
Self-

Self-love upon us, yet he alwayes requires us to manage it so as becomes those who know they are but Creatures, that they have Souls as well as Bodies, and owe Love to their Neighbours as well as to themselves. Those who contradict the Reason of these Duties do barbarously disown the Relation in which they stand to God, and endeavour vainly to put off the Nature of Creatures; for Sin is a Contradiction to our State, and a Forfeiture of the Being which we hold at our Creator's Pleasure.

The Unnaturalness of such Disobedience will appear yet farther, if we consider that the Happiness which is proper to Humanity cannot be obtain'd without a compliance with Vertuous Rules; for the happy Repose of our Spirits will be disturb'd if we sin. Whilst our Actions contradict the Knowledge of our Duty, we offend the most delicate sense of our Souls, and by offering violence to the Law of our Mind we fall out of our own Favour, expose our selves to the sharp Remorses of a wrong'd Conscience, and put our selves to a pain much like to that which we feel in our Bodies when a Bone is dislocated. A Sinner becomes his own Tormentor, and is vex'd to see that he hath done himself a mischief by a preposterous endeavour to satisfy a vicious Will. God having so inseparably annex'd our best satisfaction to the Rules of our Duty, the old Philosopher might have given a very plausible reason for his Passion, if he had included those who endeavour to divide *Pleasure* from *Honesty*, in the Curse which he wish'd upon those who first attempted the Divorce of *Vertue* and *Profit*. However the Attempt is to no purpose; for the distress which accompanies Vice is so unavoidable, that the most insolent sinners which are recorded in History have confess'd an Inward *Nemesis* to follow them, and to compensate the Wickedness of their Actions with proportionable Punishments, making every Place too hot for them, and all Conditions uneasy. Those who have so far despis'd Vertue, that they would not acknowledge it to be any thing, have notwithstanding found the burthen of an Evil Conscience to be extreme heavy, and complain'd of the

Torments which they suffer'd from the Displeasure of the In-dwelling God. How natural this disturbance is, appears also from the Restlessness of profligate Offenders, who, though they enjoy the Success of their Vices, and live in the heights of Luxury by the benefit of Rapine, do yet desire rather to have gotten Riches by some honest means, being reprov'd by themselves when they consider that Unhandsomeness which will never cease to attend their unjust Prosperities. This gives us assurance that the Laws of Vertue are of force to condemn where they are not obey'd, and that the Divine Light is seen when it is not follow'd, and that it is a very jejune Explication of the Torments of Conscience to say that it is only this, *Some men say that they knew them who knew others who knew the state of Sinners to be unhappy.*

Besides this I might also adde, that the unalterable Repugnance of Vice to our Felicity is manifest by those extravagant Appetites and wild Desires to which Men are often subject, which, whilst they are not mortified by Vertue, do gall the Soul by a ravenous unsatisfiability, and make whatsoever might administer to its Content useless.

By that which I have said concerning Good mens Happiness, I would not have you think that the Repose of Vertue consists only in a dull Indolence, a mere freedom from Grief, or such a state of Content as that in which we find our selves after we have quench'd a Thirst: for Good men experiment also such Actual Pleasure as thirsty persons find when they drink Delicious Liquors, both whilst they are conversant in the Operations of Vertue, and when they call to mind the Honest Actions of their past life. By which it appears that they are not mov'd to compliance with Holy Rules by Extraneous Principles, or are induc'd to perform their Duties by Mercenary Perswasions, as Hopes of Honour and Desire of Riches: they have Innate Motives far more cogent from that rare Content which is the natural Companion of Vertue; and Good men have alwayes thought this Intellectual Delight so far beyond the sensual Titillations of fleshy Objects, that they have esteem'd Wicked persons not to fall more below the Dignity of such as are
Good

Good by the Depravations of Vice, then they do come short of their enjoyments in the truth of Pleasure, under which pretence they became Renegado's to Vertue.

Those who affirm Pleasure to be the end of all Humane Actions, speak true enough if they understand themselves well; and there is no danger in that which they say, if they be not mistaken by others. As nothing is of more pleasant gust to our Rational Appetite then to doe excellent Things, so it is proportionable to the great Ends of our Nature to seek such Delight; for in this pursuit we come to taste the Pleasures which all Good men find in the noble Union of their Souls with the Divine Will, and so partake of true Freedom: for being by this most pleasing Fruition unchain'd from the mean love of little things, and secur'd from the distraction of low Desires, they are joyn'd to that great Good, which is ever present with all but those who have dispers'd their Souls amongst infinite Vanities, and so do not enjoy themselves; or who having contracted a Contrariety of Disposition to God's mind, are not capable of Union with him. Vertue prepares us for God's Inhabitation, who is never unwilling to dwell in Good men: And whilst they give him, as they ought, his Right of Willing what he pleaseth in them, and acting their Powers according to his Divine Wisdom and Goodness, they partake of the greatest Happines to which Men can be exalted, and satisfie their Minds in the enjoyment of the chief Good, which doth also instill into their Souls and preserve there a pleasant Hope of Immortal Felicity, by the continuance and advancement of the same Fruition in the Eternal World; they being sufficiently assur'd that nothing can separate a Soul from everlasting Bliss, which is married to God by hearty Love. And this doth complete a Good man's Repose; for being at peace with himself by reason of the Friendly Testimony of his Conscience, and highly pleas'd with his present state, he finds also an unspeakable ease of Mind in the Hopes of that which he shall be in the Life to come.

Thus, said *Aristander*, turning towards *Medenarete*, I
V v v v z have

have obey'd your Command, having shew'd you the Excellent Nature of Vertue, assur'd you concerning its Existence, and given you an Account of that Happiness which Good men derive from it. After this it would be impertinent to adde much to overthrow your Objections, for they must needs fall of themselves. If Vertue doth include in its own Nature an essential Congruity with Reasonable Souls, there is no more necessity of a Law to render its Rules Obliging, then to pass an Act to make it fit for us to see with our Eyes; and since Vice doth alwayes discompose that natural Order, it is as impossible for all the Civil Power in the World to make it agreeable to our Constitution, as to make us smell with our Ears.

That Vertuous men are not good for Fear of being punish'd, is sufficiently confirm'd by that which I have already discours'd; and I must tell you that this is a very Contemptible Objection: for they do not esteem any man Good but him who will not sin though he is not in danger of any external Mulct; neither do they account him an Honest man with whom they durst not play at Even and Odde in the dark. And if you ask then what use there can be of Laws, which are alwayes vain without the supposition of Punishment; I must let you know that they are prudently given with a general respect to all men. To the Bad, because since all will not understand the Reasons of their Duties, nor be perswaded to love Vertue for most worthy considerations; it is of great Interest to the World that Wickedness should not be spread by Impunity, but that Enormous persons being directed by Law, should also be restrain'd from disobeying it by Suffering. They are also highly useful to the Good, not so much to hinder them from doing that which is not Just, as that they may not be wrong'd by the Vicious, who are deterr'd from hurting them with violent actions by the fear of those Penalties which are annex'd to them.

That which you objected concerning the different Apprehensions which men have of Good and Evil, doth not infringe the real Distinction which is between them, or
 prove

prove that this difference is not known naturally, more then it is possible that the Whole should be no bigger then the Part, because some have been or may yet be found who doubt whether it is or no. Neither is it any wonder that some entertain false Opinions, because there are Multitudes of various Examples in the World, and many follow the worst, being usually so slothful that they will not take pains to examine which is the best.

Virtue and Vice, as you say, are confounded in most mens actions: but that doth not prove that they are not Eternally distinguish'd in their Notions, or that it is not natural for Humane Nature to love Vertue, since some make themselves sick through Intemperance, though nothing is more natural then the desire of Health; and some put out their Eyes, which are so tenderly regarded by Mankind. This Argument is of no force, unless you think these are good Conclusions; That there are no good Laws in Civil Societies, because men do sometimes Rebel; That there are no good Principles, because the Inconsiderate offer Violence to them; and That there is no Use of sober Reason in the World, because some are Distracted.

That any should say, as your last Objection supposes, That God might, if he please, alter these essential Notions of Good and Evil, is so monstrously extravagant, that I cannot but wonder at the Ignorance or Impudence of those who dare speak this blasphemous Falshood. At their Impudence, in asserting that which supposes it to be no Absurdity for God, if he please, to make it Good that his Creatures should not acknowledge him, which is a horrid Contradiction; or at their Ignorance, whilst they foolishly affirm that which overthrows all Religion. For if we receive this Principle, That there is not any thing Indispensably Good, or that the Divine Will is not regulated by it, they have undermin'd our Faith, and taken away all foundation of Hope, leaving us, as far as in them lies, unassured but that God may if he will condemn us for yielding Obedience to him, and that it is Just too if he doe it, notwithstanding he hath declar'd the contrary.

When *Aristander* had proceeded so far, he desir'd all the Company, except *Athanasius*, that they would please to withdraw for a while into the next Room; for his Chirurgeons were come to dress his Wounds. Which when they had open'd, Well, said *Aristander*, how is it? We cannot promise much, said the Chirurgeons, as to your Recovery, for we are afraid we shall not be able to prevent a Gangrene. *Aristander* perceiving in their Countenances that by the Rules of their Art they discern'd more Danger then they did express to him, desir'd that his Friends might be call'd in. They return'd, and when they had enquir'd concerning the state of his Body, I have receiv'd, said *Aristander*, no unwelcome news; for Happiness can never come too soon. I have alwayes made the Belief of my Soul's Immortality one of the chief Principles of my Actions: for whilst I consider'd its nature, and perceiv'd that it would not fail to subsist after my Body, having a Duration assign'd to it commensurate to Eternity, I could not but understand how contemptible that short space of time is which God hath allotted to our Continuance in this lower World in respect of that which is to succeed it; and thereupon I inferr'd, that the Happiness which we enjoy in this state is not comparable to that which awaits us after our separation from this Flesh; and consequently, that it is an Essential part of true Prudence, to be infinitely more solicitous that we may be happy hereafter, then to avoid any present Inconveniences. And since I know that there is no way to that Felicity which I hope for but by Death, and remember that Death is a very short passage to it, I should be untrue to my Principles, and abandon my best hopes, if I were unwilling to die.

I perceive, said *Synthnescon*, making a Reply to *Aristander's* Discourse, that your Courage is the last Friend that will take leave of you; and I cannot but approve your love of an Opinion which is so pleasant, that some of those who were not sure that it was true have profess'd that they would never suffer themselves to be perswaded against it whilst they live. I grant that the right Government of
our

our Life depends upon true Principles, and that we cannot attain Happiness by the Consequences of false Opinions; and I must acknowledge that the Principle which you have mention'd is very noble and worthily fit to have a Directive Influence upon the whole course of our present life, if we were assur'd of its Truth. But I have been told that we have no Soul distinct from the Body, and that what we call by that name is only a Contemperation of Corporeal Humours, and a Connexion of those Integral Parts of which the Body doth consist; and that when this vigorous Crasis is destroy'd by mortal Sickness, and the Bodily frame taken in pieces by Death, then that which you call Soul ceaseth to be, as Musical Harmony vanisheth with Sound; and can no more subsist after Death than a Figure is able to remain after the dissolution of Figurated matter. Some express themselves thus, That all the Soul which we have is compos'd of Material Principles, and resolv'd into them by Death; that is, our Spirit is nothing but a knot of united Atoms, and that Death by discomposing the Contexture doth dissipate us into loose Particles.

I know very well, said *Aristander*, that some are not willing to think that the Soul doth exist after Death, and have taken great pains to object as much as they can against its Immortality. But I have been told by men wiser than these Dissenters, that Humane Souls are Immaterial Substances, and therefore incapable of that Dissolution which the Body suffers by Death; it being a known Principle in true Philosophy, That the Corruption of Material Subjects is brought to pass only by a separation of conjoyn'd Parts, that is, by Division, which belongs only to Bodies whose essential property is Quantity. That the Soul is in no danger of such Dissolution, I have good reason to think by those grounds of hope which I find in my own Experience. I am now old, and yet I perceive my self to be the same that I was fifty years ago. I have worn away many Bodies since I was young, and therefore this same *I* which remains still must be a Soul, and that Immaterial. I cannot but believe that if I had nothing in my self distinct from this corrup-

tible Body, or that if Death had any wedge able to cleave my Soul, I should have seen some Chip fall from it yesterday when my Arm was sawn off, and have felt my Soul grown less then it was before. I did not, I am the same I still, and I do not doubt but I should be so if the other Arm were cut off, and after that my Feet, and then the rest of those Parts which constitute this Bodily Frame. Having this sensible assurance, I take the more Confidence to believe that I shall eternally exist in this Rational Nature which now makes me my self.

I know some say that Immaterial Beings, if there are any, may be Mortal, though not by Separation of Parts, yet some other way unknown to us: I suppose they mean Annihilation. To which I answer, that though I cannot but acknowledge God may, if he will, destroy what he hath made, and at his pleasure take away that Being which is deriv'd from his Power; yet I think it Absurd to suppose that he doth Annihilate Souls, because it is contrary to that Method which he observes in other parts of the Universe, nothing of which doth so perish. And I must esteem it too great a Boldness for any man to affirm that we are reduc'd to Nothing by Death, because he doth not know whither we go. If he say that the Soul is of that nature, that it can have no Being out of the Body, he falls upon the fore-mention'd Rock, and must say that it is Annihilated by Separation; for else it will exist out of the Body.

But because by your Objections you seem rather to imagine that the Soul is nothing really distinct from the Corporeal Substance, I will make no further enquiry whether Immaterial things can perish, but rather endeavour to shew you sufficient Cause to believe that Humane Souls are Incorporeal. You cannot but know, *Synthefcon*, that this Word *Soul*, and others correspondent to it in different Languages, hath been long us'd in the World; and I take it for granted that it signifies something, and suppose that none will venture to affirm that those learned Persons who made use of it in their Writings did intend to signifie nothing by it but a *Body*; or though some may judge them highly mistaken

taken in thinking it had any other true meaning; yet as I doubt not but the Venerable Ancients knew very well what they said, so I think it may easily be prov'd that the Notion of an Immaterial Substance distinct from the Body, which they intended to express by it, is natural and true.

That the Soul is not a Temperament of Corporeal Humours is manifest in this, that it is neither a Good nor a Bad Contemperation. If it be a healthful Temperament only, then we have no Soul when we are Sick; if an unhealthful, then we are dead when we are Well. Besides, if the Soul were only a *Crafsis* of the Body, it would be capable of no Distempers, but by a fit of the Gout, the pain of the Stone, the heat of a Fever, or some other sickness depending upon indispos'd Matter: Whereas it is manifest that it hath many Diseases which arise not from Dilatation or Compression of the Matter, Obstruction or Inflammation of the Humours, or Solution of Continuity: The Troubles of Conscience, which arise from Moral Causes, being no more capable of being remov'd by a Physician's Receipt, then the Gout can be cur'd with a Moral Lecture.

The Soul is not a Contexture of Material Parts, for that is nothing really distinct from the whole Body; but that the Soul is not the Body, Part of it, or any Corporeal thing, we have many good assurances. Those who would know what others are, do rationally seek a satisfaction of their Desire by conversing with them; and such as would know what they themselves are, must converse with themselves. It is necessary to observe this Method, for there is no other way to come to the Knowledge of our Souls. Since the Essences of all things are veil'd, we must endeavour to know them by their Operations; for the Forms of things are only intelligible by the Properties which are peculiar to their respective Natures, and these distinct Properties reveal themselves only by different Operations. Whilst we are intent upon this Contemplation, we shall find in our selves the Acts of an Intellectual Essence, which upon strict Examination will appear to be of such an excellent Nature, that they transcend the finest Modifications, and exceed the most subtile Motions, of Bodies. Y y y y Those

Those who acknowledge nothing but Material Beings in the World, and make our Sensation the effect of Motion, do also grant that our highest Perceptions rise but to Imagination, which operates only by Corporeal Phantasms, that is, Images fram'd in the Brain according to those various Impressions which are made upon the Organs of Sense by the Impulses of external Objects. If therefore we can make it appear that we have in our selves the Notions of things which were never capable of Sensible Representation, we may justly conclude that we have a higher Mode of Perception than Imagination, and consequently are ennobled with an Immaterial Principle of Knowledge.

That we are acquainted with many things of which we cannot have notice by the help of any Sensible Images, is manifest, in that we understand the Logical Notion of Causes, Effects, other mutual Respects of things, and Universality; in that we have cognizance of Mathematical Terms, as Proportions of Figures, Symmetry of Magnitudes, Breadth abstracted from Depth, Inequality and Distance; in that we find also in our Souls the Perception of Moral Congruities and Repugnancies, the Knowledge of Good and Evil, the Nature of Vertue, Principles of Justice, the Decencies of Gratitude, Deliberation and Liberty of Will: To these I might adde the Species of Reason, of Infinite Space, Eternal Duration, and the Notion of Perception it self: we discern also Theological Truths shining there, as the lively Idea of God portrayed in his Divine Attributes, and the sense of our Dependence upon him. These things have no Signatures in Matter, are no Sensible Objects nor Phantasms of Corporeal Beings deriv'd through our Senses, or excited in us by the Impressions of Bodily Motion; and therefore we ought to conclude that the Incorporeal Idea's by which we know these things are Congenial to our Souls, and also to rest assured that they are Immaterial.

If the Soul were only a few thick Curds inclos'd with a Bony Skull, and all things without us be only Bodies; it is no more possible that any knock of dull Matter should be

be able to beat the subtle Notion of a Deiry into our Heads, then it is to make an Intelligent Posset of Sack and Milk. What sort of Glass is that in which you can hope to represent to our Eyes Comparisons, Similitudes, and Dissimilitudes? If the Soul were Corporeal, it could no more be sensible by an external Motion that it is a Being which Understands, Reasons and Discourses, then an Artist can make a Looking-glass which will shew the Images of things that are Invisible. We have the fore-mention'd Idea of our Soul, and it is clearer then any Conception which we are able to frame of Bodily nature, and yet no Corporeal Matter could represent any such thing to us; it is necessary therefore to conclude that this Knowledge arises from the Innate Power of an Immaterial Principle.

The Soul doth not only shew the Excellency of its Understanding Faculty by a simple Apprehension of single Objects, which it takes in to furnish it self with fit materials of Discourse; but doth also compare their several Natures, consider their different Properties, and contemplate their various Respects, and so arrives at an useful Knowledge of things. By this Discursive Power we are enabled to frame Arguments, to make Inferences, to pronounce concerning the Similitude and Dissimilitude of things, to design set Ends of our Operations, to chuse fit Means, and reject such as are unfit for our purpose; and by a rare Activity of this Intellectual Faculty the Soul doth with an unspeakable quickness apply it self to the Contemplation of all things, and march in a few minutes through the whole Region of Intelligible Objects, and so declares how far its Acts are exalted above any thing which is discernable in Bodies assisted only by Motion. I know very well that some, who affirm that all the *Phenomena* in the World may be resolv'd by Matter and Motion, will say that these Operations are not manag'd by virtue of any Immaterial Principle, but by the Impulse and Re-action of agitated Bodies. But we must deny that this is possible, except we will be so absurd as to say That whatsoever is moved doth perceive, and so grant that a Stone hath Perception as well as a Man, that

the Paper feels the Pen that writes upon it, that a Viol while it is played upon is a Sensitive Creature; and conclude That the Soul is only a little fine dust which feels the force of Arguments, That Atoms make Syllogisms, That Disputation is only some Aerial Particles blown up and down with a Philosophical wind, and That the whiffing dust which flies in the faces of Travellers doth take a distinct notice of them as they pass upon the Road. If the Particles of Matter have no Sense in them, they can never produce it by any sort of Motion, unless we grant that there may be more Excellency in the Effect then in the Cause.

That there is a higher Principle of Knowledge in Humane Nature then moved Matter and its Re-action, appears further by those *Reflex Acts* of this *Self-knowing Substance* in which the Soul becomes its own Object, and perceives that it doth perceive. All Matter is so extended that no part of it can act upon it self by a Revolution into it self, more then the end of one of our Fingers can touch it self, or the Eye see it self: And when Material things seem to act upon themselves, it is manifest to such as consider, that it is only one part that acts upon another part of the same thing. This Reflex Operation doth not only exclude the Senses, but is rais'd above the Power of Phancie: For that working only by the help of gross Phantasms is not able to perceive that it doth Imagine, because no Image of Perception can be convey'd to the Phancie by any Instrument of Sense. Shall we be so vain as to think that a Looking-glass doth not only represent our Image, but also see us when we stand before it, and reflecting upon that act discern that it doth see us? That Caves reverberate Sounds we know; but do they hear us too, and consider that they doe so? Foolish Lovers! You think you talk unheard in your solitary Walks; the hollow Rocks with which you converse are more pitiful then you imagine, they understand your complaints and resent your wrongs: Nay, your sympathizing Lutes hear the Airs you play, and are much affected with the proper Composition of your passionate Sonnets. No, no, *Meden-*
arete,

arete, let us not believe such ridiculous things. Perception is not Re-action after Motion, but a Recognition of those Impressions which by Motion are made upon us, which is above the power of dull Matter.

I cannot but think also that the Soul doth sufficiently reveal its Immaterial Nature, whilst it collects the Perceptions of all the Senses, compares them together, orders the great variety of Phantasms which float in the Imagination, and makes a Judgment both of the Sense and Phancie. It is not any of the Senses, for they do never reprehend themselves; the Eye doth not judge of Hearing, nor the Ear of Tasts. It is not the Phancie, for that receives no Images of things but such as are deliver'd by the Senses; and yet we find a Principle in us which forms apprehensions of things contrary to those which are convey'd to us by the Organs of Sense, and rejects the Phantasms of Imagination as insufficient Assurances concerning the truth of external Objects: not pronouncing that either the Senses or the Phancie are deceiv'd, for it knows that they only declare their own Passions, which are really such as they seem to be, but discerns withall that it should be deceiv'd if it did alwayes believe things to be such as they are represented by those Images. When the Eye sees a Stick whose half is under water, it is pictur'd to the Imagination as crooked; but the Mind knowing that the Representations of Sense which are carried to the Brain by Coporeal Motion are made without Judgment, examines the Phantasm, and pronounceth the Stick to be straight.

By this it plainly appears that the Soul is not a Corporeal Faculty: for they are all confin'd to their own single tasks, as the Eye to seeing, and the Ear to hearing; but the Soul hath an universal Perception, an unbounded capacity of Sensation extended to all things, even its own Perceptions; and is plac'd amongst those little Powers which flow from it self, as a Supreme Judge of all their Operations. And as the Soul would be frequently deluded by more Senses then one, if in many cases it did not contradict Corporeal Impressions, and frame another Judgment of things,

Z z z z

then

then that which agrees with Sensible Representations; so it could never be able to withdraw it self from these bodily Images that it might clearly discern what is true, if it were not an Immaterial Principle; neither could it make results contrary to the Perception of the Sensitive Faculties, if it were not a distinct Power Superiour to them.

Though these things are abundantly sufficient to assure us what kind of thing the Soul is; yet, as if it desir'd to appear plainly to all who are willing to be acquainted with it, the truth of its nature is discover'd in many other Operations: but I will instance only in that of *Remembrance*. If the Soul were only Matter, the Notions of past things would seem only to have been written in water; for we know that our Bodies are continually wasted with insensible Transpirations. The parts of this Atomical Composition still marching away, and other succeeding in their rooms, if nothing in us were fix'd and immutable, we should not only find it difficult to remember the Observations of our former Life; but be apt to forget what we our selves were in time past: or, if Memory be only fading Motion, like that which we discern upon the Surface of Water after a Stone is thrown into it, it is impossible to imagine by what Preservatives this feeble Trembling should continue so long as we know we can remember. For many years after this Motion must needs have ceas'd, we find the Phantasms of things long before past as fresh as if they had but newly happened.

I will not trouble you, *Synthefoon*, said *Aristander*, continuing his Discourse, with any more Arguments concerning this Matter. The Actions which I have nam'd do prove the Soul to be an Incorporeal Substance; it being evident to any Ingenuous Philosopher that no Texture of Atoms is capable of such Operations, and that it is impossible they should be produc'd only by the Motion of Matter agitated. But I would adde this to what I have said already, That though I do really believe that the fore-mention'd Arguments are in themselves certain Truths, and do sufficiently prove the Immortality of our Souls; yet I think

think God hath given us a higher assurance concerning this Article of Faith then any thing which I have mention'd: I mean that our Immortality is better demonstrated from the Resurrection and Ascension of our Saviour then by any Apodeictical Proofs drawn from other Topicks. All are not prepar'd for Philosophical Arguments, because many of them are subtil, and so above the reach of weak Capacities; neither are they of force to uphold a Belief in those who understand them no longer then they do carefully attend to the Coherence of every Demonstration. Our Saviour rising from the Grave, and appearing in the same Body in which he was Crucified, both after his Resurrection to many of his Friends upon Earth, and after his Ascension to one of his Apostles from Heaven, gave sufficient notice that he had overcome the Power of that Death which he suffer'd upon the Cross, and by the truth of his glorious Existence exhibited an evident Testimony of the Soul's Incorruptibility. And I must tell you, *Synthuescon*, that the conviction which we receive from this Argument doth so far transcend the satisfaction which we find in all others which have been produc'd for the Determination of this Question, that Christian Religion may be truly said to have the Glory of giving a just Demonstration of the Life to come, and a clear Assurance of the Immortal Happiness of our future state.

Here *Synthuescon* reply'd, I cannot but acknowledge it, *Aristander*, as a very great Obligation, that you are pleas'd to allow us the benefit of your Conversation, especially at this time when your Repose is necessary to your Health; and if it were not for continuing a disturbance, I should beseech you to deliver me by your excellent Discourse from the vexation of some Objections which molest my Faith, and with which I find my self more troubled, because this Article is very Important. I understand very well, said *Aristander*, that a freedom from Company would contribute nothing to the Restauration of my Health, and I assure you that I do not think that those few Hours of my Life which yet remain, can be better employed then in this sort

of Conversation, and therefore you have a fair leave to propound your scruples. *Synthnescon* accepting this courteous offer, began thus: I find it difficult to think that the Soul is any Immaterial Substance, because I cannot imagine how it should be joyn'd to this Body. I can hardly believe that there is any such strange sort of Glue which is able to fasten together two such different Natures. It seems to be an odde Marriage, wherein so subtile a Principle as you make the Soul, should desire to espouse to it self dull Matter; and yet if it would contract such an Union, it cannot, because it would pass through Matter, by reason of its all-penetrating nature, and so be unable to take such fast hold as to make a Whole consisting of those two Parts which you call *Soul* and *Body*.

I rather phansie an Identity of things exprest by those two names, then an Union of distinct parts, and suppose the *Soul* and *Body* are rather One then United; because the Soul, which you magnifie so much for its innate Power, is not able to perform those noble Operations, for which you pronounce it an Immaterial Substance, when the Body is distemper'd by Excess of Meats or Drinks, or indispos'd by Diseases and old Age. Who is able to discourse rationally when he is drunk? The Extravagancies of Mad-men are notorious; the Operations of the Intellect wholly cease in Lethargies and Apoplexies: and I am apt to argue, that as the Soul suffers an Infancy when the Body is young, grows more vigorous in riper years, becomes decrepid in old Age, and is sick with the Body, so it also dies with it.

This Belief receives Confirmation from that which is observable in the manner by which Death seizeth upon us; for dying persons feel themselves perish by Degrees, they lose one Faculty after another, Speech, Memory, Sight and Hearing: And as the particular Senses which are proper to every Organ are taken away by the Prevalency of a Disease; so I suppose that whatsoever it is which you call *Soul* must needs be destroy'd by Death.

Besides this, if there be a Soul, it is Divisible, and therefore not Immortal; as may be perceiv'd in the Motion
which

which continues in the several Parts of a Body when the Whole is cut into pieces. What can be the reason of that Agitation, but that the Soul being commensurate with the Whole, is divided into every Part, and so moves them a while, and after some time perishest, being only a mortal Vigour of warm Spirits?

If it did escape these dangers, as you pretend it doth, I know not to what purpose it should then be continued in Being; for it cannot act out of the Body; and having no Operations it must needs be condemn'd to an unhappy Dulness in a most afflicting Solitude. It can neither hear Musical Sounds, nor see the Beautiful World, nor discourse, nor converse with others; and therefore it is rational to suppose that it doth not Exist at all.

I must adde also, that what you call Soul in us seems to understand that dark Fate which awaits it in Death, and that this sad Prefage makes men afraid to die. If the Soul were an Immortal Spirit able to subsist of it self, it should rejoyce to leave this Body, and it would find no reason to be enamour'd with it, if it be destinated to an Immortal Happiness, as you say it is, in the Separate state.

I have heard some say too, that if there be any such state, it seems very strange that none of those Millions of Souls which are gone into the other World should return and give us notice of their condition; especially considering that the great affection which many of them before their Departure seem'd to have for their Friends here must needs make them willing, if they be able, to inform them in such a weighty affair, and concerning which they do exceedingly desire to be assured. These Arguments put together overthrowing all Hopes, at least the Certainty, of a Future state, they suppose it rational to improve the present to all possible satisfactions: and though by reason of this Unbelief they do many things which you esteem vicious, and take that course of Life which you condemn; yet they think themselves justified by this, that they do but reap those Fruits which would perish if they were not gather'd, and that they should live to no purpose if they liv'd otherwise.

Aristander perceiving that *Symbnescon* had finish'd his Objections, reply'd thus: I am glad that you let us know what may be said against the Belief of our Immortality, because you have given us occasion to confirm this generous Truth, and to assure our selves that the Comfort which we take in it hath a sure foundation in the unperishable nature of the Soul which we have receiv'd from God. I will shew you the Vanity of those Arguments by which you endeavour to gain credit to the Errour of your disconsolate Opinion. But before I answer your Objections particularly, I will premise a few things concerning the Temper and Design of the *Panthetists*.

And first I must give you notice, that whilst they deny the Immortality of the Soul upon this Supposition, That there is no such thing in the World as Incorporeal Being, they beg the Question which they ought to prove, and think themselves great Philosophers when they have only affronted the Truth with bold Contradictions. I might tell you also that that shew of Argument which some of them take from the Death of the Body, is but of the same validity with the former Presumption, and makes as much for us as against us; since whilst they talk confidently of the state of the Dead, they know not what it is to Die. They pretend indeed to doe service to Mankind, and undertake by their Principle to deliver us from those Fears which we are apt to apprehend in a Future state; but do really administer no higher Consolation, then those who tell poor Sailors when they are distress'd with ill weather, that within a few hours they shall be drown'd. Which is infinitely below that encouragement which our Principle bestows upon those who pass through this tempestuous World; for it assures all, who do not make themselves incapable of it by a wicked Deportment in the way, of a safe Arrival in a happy Port after a few short Storms are past. The *Panthetists* also shew that they are no Friends of God, because they take away the greatest Verification of his Providence. It is well known that things are not alwayes brought to rights here; and that they induce men to think either that
there

there is no God, or else that he is not Good and Just, by saying that it shall not be done afterward. But the truth is, the chief use which they make of this false Notion is the Indulgence of a Vicious Life, in which they please themselves so much the more freely, as they are able to make themselves believe that they shall not be call'd to account for it in the Eternal World. But how unlikely they are to enjoy what they expect, I will shew you, by discovering the weak grounds upon which their Hope is built.

You are tempted to think that the Soul is not an Immaterial Substance, because, as you said, you cannot imagine how it should be united with one that is Material. But this Scruple need not trouble you, since it riseth only from the unknowableness of the manner of this Union. You might as well doubt whether the parts of Matter be united, for there is as much difficulty to apprehend the Connexion which one part of Matter hath with another, as in this Hypothesis. Can you easily imagine with what Bond the parts of Iron are so fast lock'd together, or what Cement makes the Particles of hard Stone cleave so close to one another? If you say they are united by Juxta-position and Rest, we can as well phantasie the Soul to be immediately united with the Body, as the parts of Matter to be after that fashion put close to one another; and it is as demonstrable that the Soul may move the Body, and be in no more danger of being divided from it, than two Bodies are of being dis-united when they are mov'd together. I grant that this Union is one of the greatest Secrets in Nature, but yet a most credible Truth; for having prov'd that the Soul is Incorporeal, and perceiving by Experience that it doth inform the Body by an intimate Presence, we have no reason to doubt the possibility of the fore-mention'd Conjunction, though we understand not the Physical way of this Mystical Incorporation. Neither would you have objected the Unfitness of this Marriage, if you had consider'd that he who appointed it made both Parties apt to be joyn'd together. For if Corporeal Matter had not been united with an Intelligent Principle, it could no other way have been exalted to that

Dignity which it now enjoys: and the Soul is required for this Condescension, because there is no other means, as far as we can imagine, by which we could have attain'd that Knowledge which we have now of the nature of Matter, but by this intimate Conjunction with it.

Your second Objection is very unable to doe you service, for it offers only a faint Proof of Identity of Essence from the Sympathy which is perceiv'd to be betwixt different things. We cannot but grant that the Union of the Soul and Body is very strict, and that the Soul is by this close connexion much subjected to the Laws of Corporeal Nature, and forc'd to have a deep sense of Bodily Infirmities; by which the All-wise Creator hath engag'd it to take care of the Body, and to relieve its Necessities, being partly its own. By this Union also the Soul is made able to command the Body more easily, and at pleasure to communicate its own virtue into the several parts thereof, by which means this Composition is made a most rare Automatus *Machina*: And whilst the Soul is made very sensible of the Perturbations which happen in the Animal Spirits, the Corporeal Passions are made a Trial of our Wisdom (we being put to learn carefully to distinguish betwixt those Motions which we find deriv'd into our Bodies from our own Wills, and those Impressions which the Soul receives from the Bodily Temper) and also an exercise and assurance of Vertue; when the Soul is able not to grant that which the bodily Appetite doth not only crave, but makes us also feel great pain, whilst for reasons which it doth not understand we deny it, and so prove that we have got a Dominion over the Body, since we are not brutishly affected with every Passion which is rais'd in it by the Motion of Spirituous blood, nor carried to Action according to those Provocations which are transmitted into the Phancie from the Impulses of External Objects. By which Experiment the Soul proves it self to be of an Immaterial Nature; for though it hath an actual Sensation of a fleshly Delight, yet by a noble Act of the Rational Will it chuseth a good which is contrary to fleshly Pleasure, and which no Corporeal

real Faculty is able so much as to apprehend. By this which I have said, it is manifest that the Soul, though it be not one with the Body, may be capable of those Advantages and Disturbances which you mention'd; and being distinct in Essence from the Body with which it is closely united, may receive considerable hinderances in its Operations from the Indisposition of the Animal Spirits in Sickness and old Age, and from the Confusion of Phantasms when the Blood is drench'd too much in Wine, or swell'd with gross Humours, and the Brain clouded with Melancholick Fumes, and the Phancie deprav'd with black Vapours; the Soul remaining untouch'd in the vigour of her Intellectual Faculty, only hinder'd by the Distemper of those Instruments which she is forc'd to use in this Conjunct State. So that the Inconveniencies which you objected do no more prove that the Soul is weakned in her own Nature, then we can conclude our Foot to be lame, because we halt when one Shoe hath an higher heel then the other. It is not to be expected that, whilst the Soul is under such disadvantages, she should perform her usual Actions as well as at other times, more then that an Artist should express his best Skill with a bad Tool. But that the Essential Faculties receive no damage in themselves, appears by those regular Operations which she doth again exert when the Body is restor'd to its proper Usefulness by the recovery of Health, by returning to a sober Temper, by awakening from Sleep, and victory over Apoplectical Distempers. Besides this, we have great reason to think our Souls Immortal notwithstanding what happens to us in Sleep, since though they are then secluded from Converse with External Objects, they do frequently and, for ought we know, alwayes Act; neither do the sufferings of Mad-men weaken our Faith, since though they have extravagant Phancies, yet they Apprehend; which no Material thing can doe.

Your Argument taken from that which Dying persons feel, would signifie something, if we should take for truth whatsoever you have a mind to say. We know not what Sensation is in the Souls of Dying persons in that moment

B b b b b

when

when they leave the Body. We must grant that which is easie to be experimented, that when the Vital Heat is suffocated by Putrefied bloud, or exhausted by old Age, the Members of the Body will receive no Influence from the Soul, and the Immortal Spirit will then go away, as Birds flie voluntarily out of old Nests; or is forc'd out of an unfit lodging, which afterward will decay by the absence of the former Inhabitant: But that doth no more prove that the Soul perisfeth, then it is true, that a Tenant dies because he is turn'd out of his house by his Landlord.

You added, I remember, that the Soul is not put out, but cut in pieces sometimes, and so must needs die. To prove this you urge the Motion which remains in the Divided parts of a Body. But you will perceive that this is a very weak Argument, if you consider that the Activity of the Animal Spirits can easily move the Divided parts, till by that Motion they are dissipated; but it doth not give us any just occasion to think that the Soul is divided, since it was prov'd before that it is Immaterial: and this *Phænomenon* is otherwise fairly salvable, the Soul having a power to withdraw it self intirely into one part, or to go away from the whole, as it pleaseth, without suffering any prejudice by the Division of the bodily Members.

Whereas you phansie that if the Soul should subsist in the Separate state, it would be unhappy, being depriv'd of all the Organs of bodily Sense, and so render'd unable to understand or do any thing; I crave leave to tell you, that though many of our present Faculties must needs be buried in a kind of Sleep by Death, and though the particular description of the Future state in which our Souls shall be after their Separation from the Body, doth by many degrees transcend the capacity of our Reason, and that God hath not supply'd that Defect with the clearness of Revelation; yet being fully satisfied as to the Existence of our Souls after Death by the fore-mention'd Arguments, I am not displeas'd that the Happiness of my Future state is so great that I cannot now comprehend it: and as I trust the Goodness of God for my Felicity, so I leave the Manner of making

making me happy to his Wisdom; not doubting but he will bestow upon the Soul, or awake out of it, Faculties suiteable to that condition. And since the Soul is an Intelligent Principle, and contains in it self a power of universal Perception, by which it now understands what is represented by the Organs of Sense; so when it is destitute of these Instruments, it may well enough perceive after some more transcendent manner in a degree proportionable to that which we attribute to God and Angels. He who made our Souls can easily give them, when they are out of these Bodies, the Species of all things which will concern us to know, if we did not understand them before, or to remember, if we did. That because they cannot act as they do now, therefore they shall be able to doe nothing at all; is an Argument no better then this, A man cannot sing, because his Lute is broke. A Country Clown doth scarce understand any other use of his Hands then to plow, to dig, to sow, to reap, or to thrash; but he would be laugh'd at if he should affirm that there were no other besides these: for we know to what excellent Employments they are put by Lutenists, Painters, and other Artists. And we may rationally think that there are noble Operations in the other State of which this Principle is capable, since it doth declare an admirable Capacity at present; and so there is no fear that we shall be idle in the other World. That disconsolate Solitude which you talk'd of is as little to be dreaded; for the Ethereal Regions must needs be so well Peopled, that we cannot easily be alone, and the Companions to which Good Souls will then be gather'd are so desirable, that they will have no great mind to return hither.

Whereas you said that if Souls be Immortal, it is strange that they are unwilling to leave the Body, and that if they be destinated to a happy condition, it is impossible but they should rejoyce in the near approaches of that Felicity to which Death doth transport them; I must desire you to remember that this World is possess'd by two sorts of Inhabitants, Good men and Bad. Bad men do not desire to

leave their Bodies, neither is there any reason why they should; for though their Souls are Immortal by Nature, yet they must be unhappy by the appointment of Justice. They deny there is any Future state, and heartily wish that there were none, because they know that they have no share of Felicity in it. They are afraid to die, lest they should be punish'd: So Malefactors are unwilling to leave the Prison, because then they are carried to Execution. But this is no Argument against the Immortality of the Soul, or the Naturalness of those Desires which we have of it, since we know that men do sometimes make the Life which they enjoy in this World undesirable, though Naturally it is very dear unto them. Good men are not only willing to resign this Life, but some have most passionately desir'd that they might. History doth supply us with various Instances of Excellent Persons, who have esteem'd the time of their Dissolution the *Epoche* of a better Nativity, and have protested to their Friends an absolute unwillingness to run the course of their Terrene Life over again: and these not Calamitous persons wearied with the Miseries of the World, who like vex'd Gamesters throw up their Cards, not because they have no mind to play any more, but because their Game is bad: No, *Synthescon*, such as have enjoy'd all the Delights of this present World, and they have had such a clear Presage of their Future Bliss, that they complain'd of Death only for those Delays by which they thought themselves kept from the Possession of Immortal Joyes.

It is true that Naturally we have an unacceptable Sense of our Dissolution, which proceeds partly from the long and intimate Commerce which we have had with the Body, and is one of the most considerable Imperfections which we contract by the Incorporation of our Souls, and is highly increas'd in all who have plung'd themselves deep into the love of Sensual Pleasures, prevails much in Melancholick Tempers, and shakes weak Believers who have not taken pains to know the reason of their Faith, or to prepare themselves for the Future state which they pretend to believe.

But

But as it is fit that we should willingly stay in the Body till our work be finish'd, so the difficulties which attend our Departure from hence are easily conquerable by all Good men, who are usually so far from fearing Death as a considerable Enemy, that they do many times court it as a serviceable Friend.

That which you suggested against the Reality of a Future Life from the not-returning of the Dead to give us Information concerning it, hath been often urg'd, but for the most part insolently, and alwayes falsely. Will not men believe what is true, except they be told by such Messengers as they require? We know not what Laws are appointed to such as are remov'd into the other World; but we may reasonably think that they cannot go whither they please, or doe what they will. Must blessed Souls leave their repose to inform those concerning Truth, who are such Infidels that they will not believe their Saviour? If the Damn'd Spirits be suppos'd to have so much Charity, which is very unlikely, yet how is it possible that they should shake off their Chains of Darkness, and break out of their Prisons, to come into the Regions of Light, to preach Immortality? You ought to remember, *Synthnescon*, that God hath indulg'd our weakness, and sent many from the other World to give us notice of the certainty of a Future State; the Saviour of Men being the chief Instance of this Favour, who appear'd in Life after he was Crucified, and shew'd himself to many hundred Witnesses, whose Testimony is beyond all exception.

But to make an end of this Discourse, I grant, as you said in your last words, that notwithstanding all the Satisfaction which God hath offer'd in this particular by the Demonstrations of Reason and the Confirmations of his Holy Gospel, Infidels do still pretend want of assurance as to the truth of a Future life; and having objected the obscure notice of what they shall be hereafter, think they have sufficiently warranted their present Sensuality against all just Reproof, and, by a Philosophy fit for Beasts, conclude, that because they have no Souls, they ought to indulge their Bo-

dies in their most brutish Appetites. But the defect of their Discourse is manifest in this, that they judge themselves to be rare discerners of Truth, because they do not believe it; that they have great Wits, because they are able to make Sophistical Cavils against that which they have scarce ever took into their thoughts but with a purpose to oppose it; and esteem themselves wise in running the greatest hazard in the world, though they have not spent much time in weighing the slightness of those Reasons for which they doe so, nor have consider'd with a just seriousness how infinitely the solid Happiness of an Immortal state doth exceed those fleshly Pleasures which they hold upon uncertain terms, the longest Date of their Fruition which is possible being only a very short Life.

Here let me tell you, *Synthnescon*, one thing which hath been observ'd by many wise men, That seeing the Credibility of an Immortal state doth exceed all the Probability of their bold Conjectures by as many degrees as the Bliss of Heaven transcends the vain Pleasures of a Sensual life, it must needs be some extravagant love of such Liberties as are inconsistent with other Articles of Faith which are joyn'd with this of Immortality, and which are repugnant to those Consequences that follow from this Principle, which makes them so boldly to expose themselves to the danger of an Eternal Misery by Unbelief. It is a known Rule, That such as live Viciously will endeavour to believe Falsly; and therefore I would advise you, in stead of a busie pursuit of needless Arguments, to seek a confirm'd sense of the Truth of the Soul's Immortality, by living conformably to those Innate Principles of Vertue which shine in serene Spirits, and to await that clear Assurance which is darted into Holy Minds with those heavenly Rayes of Divine Light which do frequently appear in all purg'd Souls: And when you enjoy your Faculties in a pacate temper, think with your self whether it be probable that the most good God will ever quench or dissatisfie those sincere Desires which his Goodness hath produc'd in his true Friends, and which makes them not only to know, but to love their
Immor-

Immortality, not only to believe, but to delight in their Faith, hoping to enjoy God after Death more then before. Those who find their Souls enamour'd with the Divine Goodness, are not only prepar'd for the Celestial Joyes of which that holy temper of Soul can never be destitute, but have also an intrinsecal Assurance from the Principle it self; being enabled by the Power of it, notwithstanding the Violence of all Corporeal Assaults, to prefer the pure Delights of Vertue before all muddy Contentments of Sensual Pleasure, and to esteem the generous Satisfaction of an Honest Mind infinitely above the greatest of those base Advantages which are Viciously obtain'd.

Here *Aristander* broke off his pleasant Discourse, and the Company began to withdraw. *Medenarete*, converted by *Aristander*, or rather conquer'd by Truth, took her leave with this Complement; I humbly thank you, most noble *Aristander*, for all the Courtesies which I have receiv'd from you; and I protest to you, that I think it a Favour infinitely greater to be at this time redeem'd from the Errours of my Mind by your charitable Converse, then to receive my Brother safe from that Danger in which yesterday he must have lost his Life, if it had not been for your benigne Assistance. *Synthnescon* being oblig'd to wait upon his Sister to her Lodging, went away with her; but he made first a Declaration of his Thankfulness and Love to *Aristander* with such an affectionate Air, that those who looked upon him could not but think that he would much rather have stay'd and died with him, then have felt the most displeasing resentment of his Departure. *Bentivolio*, *Panaretus* and *Athanasius* would have taken their leaves too, but *Aristander* would not permit them. His Chirurgeons telling him that it would be convenient for him to retire from Company because he had not many Minutes to live; Nay then, said he, I will improve them as well as I can: and having spent some time in Discourfing with his Friends, he call'd for his two Sons, *Callistus* and *Hilarion*, and gave them his Paternal Blessing; but before he suffer'd them to take their last leave, he entertain'd them with this short Speech.

Since God doth allow you my Presence but for a few Minutes, I would give you some Directions for the better guidance of your Future Life, which I hope you will observe with no less care then if I were present with you in those moments wherein you shall have occasion to use them. You are now arriv'd at that Age which makes you capable of governing your selves according to Reason, and therefore it is requisite that you should now design to your selves as the End of your Life that Felicity of which your Nature is capable. It consists in a serene Tranquility of Mind during the time of this short Life, and in a just Preparation for those higher Joyes which await all Good men in the Eternal World when they leave these Bodies. Those who propound no set End of Life unto themselves seem to be born to no purpose, and live by chance; and such as design a lower matter then that which I have nam'd must needs live vainly.

Having seriously consider'd this Direction, and fix'd your Resolutions concerning those things which you are to doe according to it, make all your Actions one continued Operation, that is, one Chain of Means fast link'd together, which you must alwayes use, to make your selves Masters of your End. The Design is so considerable, that it is fit you should refer the Endeavours of your whole Life towards the Accomplishment of it.

For the good Government of your Life, you must remember that it is principally necessary that you learn to know your selves: For the true understanding of your own Nature is the first Foundation of all wise Thoughts and prudent Actions. When you enquire concerning your selves, you will find that you are Created Beings consisting of a Reasonable Soul joyn'd with a Fleshly Body, appointed by your Maker to live in the Society of Neighbours like your selves.

Whilst you perceive you were Created, you cannot but think it is the most worthy Action of your Life to endeavour to know your Creator, and when you know him, to honour him; which you shall then doe when you make
your

your selves like unto him in all his imitable Perfections; if you love him above your selves and all other things, if you obey his Commands with humble Sincerity, submit to his Providence with a chearful Patience, and labour as much as you can to make him known and lov'd by others. You are oblig'd to this, because you have not only receiv'd your Being from God, but do depend intirely upon his Good will for all those Blessings which make you Happy in this and the Future state. It is necessary also to your Tranquillity; for if you neglect this Direction, the Peace of your Mind will be disturb'd with the sense of your Ingratitude, and you will alwayes fear the just wrath of that potent God whom you have disingenuously slighted.

Whilst you consider the Parts of which you consist, you will find that they are not equal in Dignity, but that the Soul doth far transcend the Body, and which will therefore require your more careful Observance of it. The Soul is of an Immaterial Nature, and Immortal in its Duration, and therefore you must value its Concerns as things of greater Worth then those which relate to the Body. It is principled with an essential Love of Vertue, which you must never oppose; for if you do, it will alwayes condemn you. You will discover also that it is accomplish'd with different Faculties, which you must learn to order prudently, or else the state of your Thoughts and Actions will be confounded.

Your chief Faculty is *Understanding*, which is a Principle capable of all Knowledge; and you must make it your care to perfect it with that Wisdom which consists in the Knowledge of God and his Works. But of all Pieces of Learning be sure you be not Ignorant in Moral Philosophy, for that will direct you in the Practice of your Duties, and so conduct you in the true way to your Happiness.

To this Power God hath added *Sensitive Appetite*; which is prudently put into our Nature as a necessary Pre-

D d d d d

servative

servative of our Subsistence. For since there are many things which we continually need to support our Being, by our *Concupiscible* Faculty we are prone to desire that sort of Objects; and some things being hurtful to our Nature, we have an *Irafcible* Power, which upon the Perception of any Adverse Object is ready to make Resistance.

But because the *Sensitive Appetites* are in themselves blind Powers, and may doe us much mischief if they be irregularly applied, you must alwayes make these lower Faculties yield Obedience to *Reason*. For you must know that besides the two fore-mention'd Principles there is also bestow'd upon us a Power of *Deliberation* and *Choice*, by which we are made as it were Tutors to our selves: and therefore we ought frequently to consider whether that which we *desire* or *refuse* doth promote our Happiness; and whether that which seems to please us be not a real Evil, though it appear in the form of Goodness; and by a wise Authority which is put into our hands, so to regulate our *Appetites*, that they oppress us not with the Excesses of *Vain Desires*, or torment us with the Madness of wrathful Passions. By the good use of this Choice you may obtain that Excellency which is call'd *Vertue*: And this you ought to seek above all the Pleasures in the World, because it is the highest Perfection of which we are capable, and is absolutely necessary to our Tranquillity, the state of *Vice* being alwayes a Discomposure.

Since you are made to live in the Company of others like your selves in Nature, the pleasure of your Life depends very much upon friendly Society, and therefore you must endeavour to preserve an intire Charity with all your Neighbours; and as you hope to be lov'd by others, you must love them so truly, as never to doe that to them which you would not have them doe to you.

The Rules which concern the ordering of your Actions in all Cases are very many, because the Circumstances which make various Cases are infinite; and therefore I cannot

not give you a perfect Catalogue of them all; but you are sufficiently supplied with the Holy Gospel of our Saviour, which I commend to your frequent perusal, and charge you to read the Commands which you find there as Indispensable Laws, not to be talk'd of, but obey'd. You will hear also soft Whispers from your own Souls, telling you truly what you ought to doe in most Cases. I have left you some particular Assistances in writing, which will direct you amongst other things what Books to read. The Rules which you will be able to frame to your selves by so many Helps, you must learn by Experience to apply prudently to all Emergencies of your Life. At present I shall only acquaint you with a few Directions which come into my Mind.

Perform all loving Obedience to your Mother, whom I have made your Guardian, knowing that now you must look upon her as your Father too. Begin as soon as you can to accomplish your selves with those Perfections of which you are capable, remembring that Youth is a very Imperfect thing, and that the future Hopes of young men do so much depend upon an early Care, that the neglect of it doth alwayes make the Happiness of their after-life difficult, and in some cases unattainable. Whilst you are young, you must be afraid of your selves; for that Age is so inconsiderate, that though it most needs Advice, yet it least regards it. You know not by how many Years your Life is measur'd, and therefore make such use of your present Time, that you may not be prevented by Death or hindered by Diseases from doing that which is proper to your respective Ages. Take pains to adorn your selves with all the decent Qualities which may make you acceptable to Wise and Good men. Be not discourag'd with any Difficulties which you meet in the beginning of your Endeavours, neither despond upon the perception of your Imbecillity; remembring that there was a time when the most famous Philosophers could not read the Alphabet. Let nothing ruffle the Modesty of your Souls, which is a connate

Preservative by which God hath fortified you against many Enormities. Keep the Virgin-purity of your Souls unspotted. If you consent to sin, you will run into those Errors which you will never be able to forgive your selves whilst you live. Bestow so much care upon your Body as will make it a fit Instrument for a thoughtful Soul. Know the Proportions of your Meat, Drink, Sleep and Recreations, and do not exceed them. Abhor Idleness as the Mother of innumerable Sins; but in toilsome Labours remember that the frail Body is not able to hold an equal pace with an immortal Spirit. Neglect not Decency in your Apparel, Gracefulness in your Gestures, or Handsomeness of Speech; only be sure to avoid Vanity in them all: I would not have you sordid, or affectate. Take heed of contracting any foolish Habit, because it is not only a Deformity, but hard to be put off. You must alwayes take an especial care with whom you associate your selves; for you can no more promise your selves to come away unhurt by Evil Company, then you can assure your Health in a Pest-house. When you think of disposing your selves in a particular way of Life, take that course to which you are most naturally inclin'd; a particular Disposition is an Indication of Fitness: and when you have engag'd your Thoughts, endeavour at a moderate Perfection of Ability to discharge your Undertaking. You must not think that you are come into a World where nothing is to be suffer'd, and therefore inure your selves betimes to bear little Hardships: and since you will be tempted with Flatteries from the way to true Felicity, be sure you have a watchful Eye against the Delusions of Sensuality. Take heed of being enslav'd with a fond Self-love, and of being abus'd by the troublesome effect of it, Self-pity, or depress'd with too affectionate a sympathy with the mortal Body. Endeavour to get Knowledge, considering that an Ignorant person is but a blind Beast; yet esteem humble Obedience infinitely above the greatest Knowledge, and be sure to affect Goodness more then Honour or Riches. When you
are

are tempted to be proud, remember the fallen Angels; and when you perceive Humility disparag'd, think of your Saviour. Check the first Relishes of Self-excellency which you find in your Souls; if they grow Vigorous, they will ripen into Arrogant Thoughts and Deportment. When men speak of Honour, know that they usually mistake it; for they make many vain things the Foundations of that which proceeds only from Vertue. In your Actions propound to your constant Imitation one or two noble Examples, and think often whether that which you doe would please Brave men; and judge it a great matter to deserve the Estimation of those who are Good, and account it a pitiful Weakness of Mind to fall out of your own favour by the Disapprobation of those whom you cannot but despise. Look upon Contentment with your Portion as the greatest Inheritance which was ever enjoy'd in this poor World; and having a moderate Estate be thankful; and know that there only the purest Tranquillity is to be found. Be obliging in your Deportment; and according to that Revenue which God shall bestow upon you be Charitable to the Poor; and let the Measure of your Alms be above the twentieth part of that which you yearly receive. Avoid Envy in your way of Life as far as prudently you may; if you have any thing that is Excellent, you shall be sure to meet it, and it is a very troublesome Devil. Be strict in the Observation of Temperate Rules; for Sobriety is the best sort of Physick, and Health obtain'd by it one of the greatest Pleasures in the World. Reproch none for their natural Imperfections, and let the Deformity which appears in the Evil Manners of others alwayes endear your own Vertue to you; and when you see the Unfortunate Examples of dreadful Falls in many whom you thought safe, learn to secure your own Station. Remember that by reason of Ignorance, Incogitancy and Vicious Inclination men doe themselves more hurt then they suffer from others; and therefore learn to watch your selves more then others, and to be less angry at

E e e e e

others

others then your selves. Understand your Concerns your selves; and when you are forc'd to ask Advice, take heed that the Person whom you consult have no Interest in your Affair; for that will warp his Counsel to your prejudice. Overcome all those Apprehensions which you are ready to entertain from the doubtfulness of Publick Accidents by Faith in God's Providence; and secure your selves against the Disturbance which may arise from any thing which happens in your private Affairs, by remembering that you shall have need of Patience as long as you stay in the World. Be alwayes true to your Conscience, and the good Testimony of that will secure your Peace against the most malicious Calumny. Be constant in the Observance of all Vertuous Rules; and when your Goodness is become Habitual, it will be a Torment for you to Sin. Contradiet not your Principles at any time, in hope to make an Excuse: Company was never appointed as a Toleration for Vice; and in Solitude it is a Baseness not to reverence your self so far as to make you ashamed to doe that which is evil in your own Presence. What you understand to be your Duty, doe; remembering that Knowledge without Practice doth us no more good then Indigested Meat, and that the vain Renewall of ineffectual Purposes is the sign of a Contemptible Spirit. When you find a convenient Opportunity to promote your Happiness in any Instance, make use of it; and do not believe that being slighted it will alwayes come when you are pleas'd to call for it. When you begin to be weary of any laborious Attendance to which you are engag'd by Vertue, quicken your Industry with the Hopes of that vast Reward which is promis'd to the Diligence of Good men in the Presence of their Saviour: and when you find your work hard, pray to that good Spirit which is alwayes ready to assist all sincere Endeavours. Think often that when the Judge of the World shall appear, many will be condemn'd; and take heed lest you be of that Number.

And now, because my Death approaches, I will make an End of my Discourse. I know, Dear Children, that you
have

have a great Love for me, and that you think your selves not a little oblig'd to me for the Care which I have taken of you since you were born; and therefore let me tell you that you shall expresse your affectionate Gratitude in a way most acceptable to me, if you conform your Lives both to those Principles and those other Counsels which upon various occasions you have receiv'd from me. Those Children which imitate the Vertuous Examples which have been given them by their Parents, and yield obedience to those Excellent Rules which their Love endeavouring to secure their Happiness prescrib'd to them, do more honour their Ancestors, then if they celebrated their Funerals with the most pompous Obsequies, and endeavour'd to keep their Memories fresh with Anniversary Feasts. Honour me thus, my Sons, and then after my Death I shall live in you. I do the more earnestly require this sort of Thankfulness from you, because I can assure you that I never took any great content in looking upon my self as a *Father*, but that I hoped to leave *Children* in the World which would become Examples of pious Vertue when I am gone.

Thus did the good *Aristander* discipline *Callistus* and *Hilarion* with the same Temper which was in old *Cato* when he read Lectures to his Son, and with the Affection which great *Tully* express'd when he wrote his noble Epistles to young *Cicero*. And now Death, which had hover'd about him a good while, made his nearest approach, and allow'd him only time to resign his Soul to his Maker with a pious Prayer; after which *Aristander* took a chearful leave of the World.

Within a few dayes the Gentleman who was sent into *Theoprepia* return'd, and brought word that the Queen, the Princess and their Companions had arriv'd safe at *Hipponyx*, but being unwilling to make any long stay there, were now come within a day's Journey of *Polistherian*. The next Morning *Alethion*, *Theosebess* and their Attendants went out of the City to give them that Honourable Reception which was due to the Quality of their Friends, and which their own high Affections commanded them to perform. Ha-

ving met them at *Callicarpus*, a place where *Alethion* had appointed to dine, it is not to be imagin'd what excessive Joy possess'd their Souls; but the Testimonies which they gave of their mutual Sentiments were so expressive, that they signified it to be as great as it is possible for Humane Nature to experiment. It is not easie to repeat the Discourses which pass'd amongst those Noble Friends at this happy Encounter, but they were all correspondent to the greatness of their Affections and the Extraordinary Occasion of their Meeting. The Queen-Mother of *Theoprepia* took both the Princes into her Arms at once, being transported with a Rapture of Joy to see *Theosebes* in safety, and *Alethion* in his Kingdom; and having given breath to her Passion, with a thankful Apostrophe which she made to God she dismiss'd them from her affectionate Embraces. *Alethion* went towards *Agape*; and she seeing the Prince whom she tenderly lov'd, and for whose Happiness she had made a thousand Prayers, threw her self into his Arms, and express'd her Endearments in Tears. *Theosebes* and *Alethion* seeing *Urania*, the Excellent Sister of those two Incomparable Brothers to whose Friendship and Valour they were both much engag'd, pay'd her that Respect which was due to her own Vertue, and the Obligations which were laid upon them by two whom she lov'd as much as her self. *Bentivolio* and *Panaretus* perform'd their humble Salutes to the Queen and Princess, and were receiv'd by them with Acknowledgments suitable to their Merit. *Urania* embrac'd her Brothers, and they her, with such a passionate Tenderness, that it suspended their power of Discourse, & their Silence did plainly signifie that the Satisfaction of their Minds was too big for words. The rest of the Company entertain'd one another with all the affectionate Expressions that Love and Civility was able to make. The two Kings conducted the Queen, the Princess and the other Ladies to the House which was made ready for their Entertainment, and after Dinner accompanied them to *Polistherium*: and being willing to gratifie the Love of the People, who did earnestly desire to see these Illustrious Strangers, they rode through the Streets of
the

the City on Horse-back : which bestow'd an extraordinary Contentment upon all Beholders, there being none who saw King *Alethion*, who did not find themselves sensibly concern'd in the Alteration of his Fortune, and who did not pay a great Reverence to the Presence of the King, and those Princesses who had receiv'd him with so much Friendship in the time of his Banishment.

Here the Reader may possibly expect that I should proceed to relate that which happen'd in *Theriagene* after this peaceful Victory : but I can only acquaint him that I have been told, that within a few dayes the Princess *Agape* was married to *Alethion* ; that *Theosebese* prevail'd with *Urania* to become his Queen ; that *Bentivolio* and *Theonoe*, *Panaretus* and *Irene* were married also the same day ; and that the magnificent Pomp of these Weddings was so illustrious, that *Truth* and *Love*, *Wisdom* and *Goodness*, *Righteousness* and *Peace* seem'd to have taken *Bodies*, and to have descended from their Celestial Mansions to celebrate their Nuptials upon Earth. It was reported also that *Bentivolio* and *Panaretus*, after some dayes spent with great delight in *Alethion's* Court, retir'd with *Theosebese* and *Urania* into the lower *Theoprepia* ; and that after *Alethion* had settled his Kingdom, he and *Agape* made a Journey to *Phronefium* to visit their Brother and all his noble Company, and after some time spent there in the Praises of that God who had confirm'd them in so much Happiness, and in the rare Contentments of a most delightful Conversation, they went away all together to the Royal Court of the great King *Abinoam*, which is in the Higher *Theoprepia*.

But because I am not yet perfectly inform'd concerning the Ceremonies which were us'd at those Glorious Marriages, the manner of their Reception by *Abinoam*, and the way of their Life in his Court ; I must entreat my Reader to have the Goodness to pardon me though I break off my History and sit down here, for at present I am able to follow my Hero's no further.

The End of the Sixth Book.

F f f f f

ALPHABETICAL INDEX.

In which the obscure Words of this Book are explained, and Directions given by the Letters in order concerning the principal Subjects which are particularly discours'd of, that so any may read what they please. For though I do not think the Meaning of this Treatise any Abstruse business; yet because the sense of some Words may peradventure be lock'd up from some Readers, who understand Things better then Names, I have put this Key with the Book. Since the Treasure is but small which is hid here, I am unwilling that any should be put to much trouble in seeking after it. This also I thought fit to adde, That those things which are more largely discours'd of are mark'd in the Index with an Asterisk prefix'd; and that where the Letter (b) is put to the Figures, it signifieth the Second Part of this History.

A

A *Baddon*, *הַבְּדוֹן*, Destruction; but *Apoec. 9. 11.* it is rendred *'Απολλύων*, a Destroyer, ὁ παλαινός δαίμων, a murderous Spirit, who was (as our Saviour saith, *John 8. 44.*) ὁ ἀνδραποκτόνος αἰὲν ἐρχόμενος, for he murdered Mankind with a Lie. A Name properly expressing the Nature of the Devil, who is a malicious Enemy to Humanity. See *Asmodeus*. pag. 251 b

Abinoam, *אֲבִינוֹעַם*, the Father of Pleasures, God, the spring of Delight. pag. ult. b

Abulus, ὁ Ἀβυλος, an Inconsiderate rash man, one that acts without due deliberation. 59

Achamoth, from *חכמה* Wisdom: A name of which the old *Gnosticks* made an arrogant use, for they boasted themselves to be Children of Eleuthion, ἡ ἐκκλησία τοῦ σώματος τῆς Ἀχαμὸθ, and born of *Achamoth*; *Epiphan. Lib. 1. Tom. 2.* and therefore thought themselves so much better then others, that the worst of them was worthy to be a *מורה חכמה*, a Teacher of Wisdom to all the World. 301 b

Accephalus, ὁ Ἀκέφαλος, one whose Discourses have neither Head, as we say, nor Feet. There are many such talkers in *Agazelm*. 174

Achrestus, ὁ Ἀχρεστος, an unmerciful cruel man, *Bentivolio's* Jailour. Good will is imprisoned in hard Hearts. 117

Achthedon, ὁ Ἀχθὸν δῶν, Grief. 23 b
Acolastus, ὁ Ἀκόλαστος, an Intemperate person, undisciplin'd and of unbridled Passions. 80

Acrasia, ἡ Ἀκρασία, Intemperance, Incontinence, Impotence of Soul. 83

Adicus, ὁ Ἀδικος, an Unjust man. 333 b

Adynaton, ὁ Ἀδυνατόν, Impossibility; one of the Hypocrites false Pleas, who, when he sins, thinks to excuse the matter, by saying that it is not possible to obey God's Commands, and that Christ's yoke is heavy and pincheth his neck. 153

Affliction no just cause to doubt of God's Providence. To Good men they are alwayes Πάθη σωτήρια, γυμνάσιον ἀρετῆς, ἡ τῆς ψυχῆς δοκιμασία. 82 b

Publick *Afflictions* disburthen the World of the heavy load of Incorrigible sinners; so *Enrip*. in *Hel*.

Θανάτος τ' ἔθηκεν ὡς ἀπαντρεῖν χθονός

ἡ θάλασσα θανάτων, ἀρθόντι πλεγματός.

So God makes his Judgments κοινὰ Ἀντίδοτα θάτοι, common Antidotes against the Poison of Wickedness, which is increas'd by Impunity. 96 b

Aganastion, ὁ Ἀγαναστίων, one that is angry. 167

Agape, ἡ Ἀγάπη, Love, the Daughter of *Phronesia*, Wisdom. True Prudence is never destitute of Divine Charity. 201

Ffffff 2

Agasba,

THE TABLE.

Agatha, a Good Woman.
Agathorryon, Ἀγαθόρυον, flowing with Goodness; a proper Epithet for God, who is an inexhaustible Fountain continually sending forth waters of Life.

Ἄγε μοι ψυχὰς τιθεῖσα
Agathorryton, Ἀγαθόρυτον πηγῆς. *Synef.*
Plotin calls him Πηγὴν ζωῆς, Ἀρχὴν ὄντος, Ἀγαθὴ αἰτίας, Πρῶτον ψυχῆς, the Spring of Life, the Beginning of Being, the Cause of Goodness, the Root of the Soul; as *Pythagoras* before,

Πηγὴν ἀεὶ ῥέουσας οὐσίας,
The Fountain of everlasting Nature. 200

Agazelus, Ἀγάζηλος, full of Emulation. In the III. Book it is put to expresse those Intemperate Heats which do often scorch mens Spirits when they are set on fire with uncharitable Contentions about Matters which are of lesse moment in Religion. 115

Agerochus, Ἀγέροχος, a proud and Insolent Person. 167

Agnœa, Ἀγνοία, Ignorance. 122

Agon, Ἀγὼν, Strife. The Valley of Temptation is so call'd in the beginning of the IV. Book, in which there is a large Description of the Contest and Victory of a Good man over bodily and spiritual Temptations. 178

Akeraa, Ἀκέραιος, Unmix'd, pure. Here it is put for Simplicity, the Inseparable Companion of true Godliness. 137

Alazon, Ἀλαζόν, a Vain-glorious Boaster. 167

Alborach, Mahomet's Ass upon which he pretended that he rode into Heaven. 131 b

Alcinous, from Ἀλκή and νῦς, one who hath Strength of Mind, Greatness of Understanding. 182 b

Althea, Ἀληθία, Truth, the Sister of *Charinda*, Charity. 158

Altheion, from the fore-mention'd word. In his Person you have an Excellent Prince describ'd, a Defender of Truth and Lover of Vertue represented. 47 b

Alerhologus, Ἀληθὴς λόγος, True Reason, the loving Brother of *Pistalthes*, i. e. True Faith. Their good agreement is declared. 203

Alexander, that subtle Cheat who abus'd the *Paphlagonians*. He is painted to the Life by *Lucian* in his *Pseudomantis*. 310 b

Allusions by which Familistical Enthusiasts endeavour to corrupt the Gospel of our Saviour καλοσωθῆτε σοφίᾳ, as *Epiphanius* complain'd of the old Gnosticks, and which made the

good *Polycarp* say (in *Epist. ad Phil.*) δεῖ μὴ μεθεῖναι τὰ λόγια τῆς Κυρίου πρὸς τὰς ἰδίας ἐπιθυμίας, πρῶτότοκος δὲ τῆς Σατανᾶ, He that frames the words of the Lord to his own private fancies, is the first-born of Satan. 312 b

Aloperx, Ἀλόπηξ, a Fox. 12 b

Alypia, Ἀλυπία, Indolentia, Free dom from Grief and Care. The Goddess of *Piacenza*. 78

Amaranth, Ἀμάραντος, never withering. An Herb so call'd from the lasting Vigour of its Flowers. *Pliny* sayes that it bears purple Ears or Flowers, of which, because they will keep fresh a good while, they us'd anciently to make Garlands. *Lib. 21. cap. 11.* It is us'd here to signifie the ever-flourishing glory of Perseverance in Vertue. 280

Amasia, a Lover. 80

Amerimnus, Ἀμέριμνος, one free from troublesome cares, the chief Bishop of *Eusebia*, serving God ἀπεισιπιδῶς, without distraction. An undivided Soul, wholly devoted to Heavenly Studies and Divine Employments, which are broken by worldly sollicitudes. 237

Ametameletus, Ἀμεταμέλῃτος. I have given that Name to a true Convert, because his true Repentance will never be repented of; *Μετανοία ἀμεταμέλῃτος*, as *St. Paul* calls it, which is when a man forsakes sin with Shame and sorrow. 200

Amiantus, Ἀμιάτος, Immaculate, free from spots. 246

Amphibius, Ἀμφίβιος. I have call'd Pirates *Amphibians*, because they live, as indeed all Mariners do, like the *ζῷα ἀμφίβια*, sometime upon the Land, sometime in the Water. 13 b

Amphilogia, Ἀμφιλογία, Ambiguity of Speech, Controversie. 158

Amphibeton, Ἀμφισβητῶν, one given to Controversie and Debate. 157

Amyntor, Ἀμύντωρ, A Helper. 46 b

Anadea, Ἀναΐδεια, Impudence. 303 b

Anades, Ἀναΐδης, Impudent. 333 b

Anaschynus, Ἀναίσχυλος, Impudent. 80

Ananephon, Ἀνανήφων, one that returns to Sobriety and Soundness of Mind from the deep sleep of sin. 173

Ananke, Ἀνάγκη, Necessity. It is such another Excuse as *Adynaton*. He which pleadeth that the Divine Commands cannot be observ'd, induceth a Necessity of sin. 153

Anaxagathus, Ἀναξάγαθς, a good King, whose Description is endeavour'd 47 b

Anaxanacton, Ἀναξάνακτων, King of Kings. A name proper to our Saviour, who in holy Scri.

THE TABLE.

Scripture hath divers Titles of the same Import; for he is called ὁ Βασιλεὺς καὶ βασιλευμένων, and Κύριος καὶ κυέων, 1 Tim. 6. Apoc. 17. 161

I have also inserted the History of his Life, a Summary of his Gospel, and a defence of his Doctrine, beginning 235 b

Anchinous, Ἀγκίνοϛ, one of a ready wit, the Servant of Prudence. 136

Androphonus, Ἀνδρόφονος, a Man-slayer. 333 b

Ancestus, Ἀνήκεϛ, one sick of Incurable Diseases, an Incorrigible person. ibid.

Anclemon, Ἀνελήμων, one without Mercy and pity. ibid.

Anelpistus, Ἀνέλπις, a desperate person. 23 b

Angerona, from ἄγχω to Choke or Strangle. 16 b

Anomasta, Ἀνωμάστα, which have no Name. The Gnosticks boasted that they could see such things. 302 b

Anopheles, Ἀνοφέλης, Unprofitable. I have call'd the Maker of *Talismans* by that name, because of his vain employment. 152 b

Anosius, Ἀνόσιος, a Wicked Person. 332 b

Ameros, the Rivall of Eros, from Ἀμείβην, which signifies Rivalry in Love. 80

Anthelkes, from Ἀνθελκή, a kind of Ismael in Philosophy, who opposeth all men δι' ἀμετρίαν τῆς ἀνθελκῆς. 152 b

Anthropia, from Ἀνθρώπος, the State of Humanity. 2

Antigraphus, from Ἀντιγράφειν, one that is an opposer of the Holy Scriptures. 152 b

Antilegon, Ἀντιλέγων, one that contradicts others. 156

Antimater, a Stepmother. 63

Antinomus, Ἀντίνομϛ, one that is against the Law, an Irregular Person. 167

Antisthenes, from ἀντί and σθένος, one that opposeth strength to strength. See *Isothenes*. 163 b

* *Antitheus*, Ἀντίθεος, an Anti-God; ἀντί being taken in the same sense as in *Antichristus*.

His Envy and Pride the Roots of his Treason. 56 b

His correspondence with *Dogmapornes*. 61 b

His high conceit of his Knowledge, 129 b

His wild Reflexions upon his Disappointment. 128 b

His Principles in Religion. 132 b

His Natural Philosophy. 140 b

His Ethicks. 143 b

His Politicks. 144 b

The Names of his Courtiers. 152 b

Apaton, Ἀπάτων, a Deceiver, 16 b

Apatonia, from the fore-going word, the Country where Deceit is practis'd and prevails. 296 b

Apcirus, Ἀπειρος, Inexperient'd, Ignorant, as many are who undertake to teach others.

Aphrodite, Ἀφροδίτη, the frothy Goddess *Venus*, if she take her Name from Ἀφρός, because, as the Poets say, she was born of the Foam of the Sea: but the Derivation is better taken from Ἀφρων, a Fool, as *Eurip.* in *Helen*.
καὶ τὸν οὐκ ἀφροδῖτις ἀφροδῖτις ἔχει οὐκ ἔστι
τὰ μῶν γὰρ πάντ' ἐστὶν Ἀφροδίτη βεστοῖς.
i.e. The Goddess doth well begin her Name with Folly, for men call brutish Appetites *Venus*. 78

Aphrodus, a Venereous Person. 152 b

Aphron, Ἀφρων, a Fool. 80

Apiston, Ἀπιστῶν, one that doth not rashly assent, but doubts till he see Reason for his belief: not imprudently,
— — — Σάφηνος γὰρ ἀπιστίας οὐκ ἐστὶν ἰδίῳ
χρησιμότερον βεστοῖς. There is nothing more profitable to men than a wise Distrust. 102

Apollyon, Ἀπολλύων, a Destroyer. See *Asmodeus*. Apoc. 9. 11. 134 b

Aproncus, from ἀ and πείνω, one that denies the Providence of God in the Government of the World. 68 b

Aquedon, *Eaton*, which *Henry the sixth B.M.* honour'd with the Foundation of a Royal College. In *Epistolâ* dedicat. b

Archibius, Ἀρχιβίϛ, the Author of Life. Which Name I have bestow'd upon those Physicians who by reason of their Knowledge and Vertue are worthy of it; for they are Preservers of Life by a wise application of those Remedies which God hath allow'd against Diseases, which are the beginnings of Death. 19 b

Archicacus, Ἀρχικάκϛ, the Beginner of Mischief. 333 b

Arete, Ἀρετή, Vertue, deservedly below'd of *Nicomachus*, and all worthy spirits. 178

Argentora, from *Argento* and *Oro*, Silver and Gold. The Title of the First Book, which contains a Description of Covetousness and Ambition, where Force and Fraud bear sway. 1

Argus, Ἀργός, a careless person and sluggish. 47

* *Arimanius*. The Eastern World did believe that Good and Evil proceeds from two opposite Principles: the Author of Good they call'd *Oromasdes*; of Evil, *Arimanius*. They esteem'd these Ἀντιθέτους οὐκ, Gods acting contrary to each other, and offer'd Sacrifices to both with a distinct Respect: to one

Εὐκταῖα καὶ χαριστήρια, that he might bestow Blessings.

Εὐκταῖα καὶ χαριστήρια, that he might bestow Blessings.

Εὐκταῖα καὶ χαριστήρια, that he might bestow Blessings.

Εὐκταῖα καὶ χαριστήρια, that he might bestow Blessings.

Εὐκταῖα καὶ χαριστήρια, that he might bestow Blessings.

Εὐκταῖα καὶ χαριστήρια, that he might bestow Blessings.

Εὐκταῖα καὶ χαριστήρια, that he might bestow Blessings.

Εὐκταῖα καὶ χαριστήρια, that he might bestow Blessings.

Εὐκταῖα καὶ χαριστήρια, that he might bestow Blessings.

Εὐκταῖα καὶ χαριστήρια, that he might bestow Blessings.

Εὐκταῖα καὶ χαριστήρια, that he might bestow Blessings.

Εὐκταῖα καὶ χαριστήρια, that he might bestow Blessings.

Εὐκταῖα καὶ χαριστήρια, that he might bestow Blessings.

Εὐκταῖα καὶ χαριστήρια, that he might bestow Blessings.

THE TABLE.

Blessings upon them; to the other *ἡ ἀλλήλων*
 ἡ ἀλλήλων, that he might do them no hurt.
 See *Plinarch in Isid. & Osir. & Diog. Laert. in*
proemio. 97 b

Aristeus, a Philosopher who endeavour'd to be Illustrious by Enthusiasm. See *Max. Tyrius*, Dissert. 22. 306b

Aristander, *Aeios ἀνὴρ, a very Good man.

317b

Arpinum, the place of *Tullie's* Nativity. 6 b
Asemmus, *Asemmis*, *unhandsome*, not agree-
ing with Gravity. 333 b

Asmodeus, אַסְמוּדֵּס from שָׂמַר, a *Destroyer*, *Tobit* 3. 8, 17. one of those Names which do fitly represent the Devil's malicious temper, of the same signification with *Abaddon* and *Apolylon*. The Septuagint translate it Δαίμονιον ὀνομαζόμενος, a *wicked Spirit*; the Talmudists call him רַשְׁדִּי מְלֶכֶךְ, the *Prince of Destroyers*.

134b

Asotus, Ἀσωτος, a Prodigal, a waster. 80

Asphasia, from Ἀσπίδα, *to salute*. ibid.
Asphaltites, from Ἀσφαλτος, *a pitchy sulphureous Clay*. The lake call'd the *Dead Sea*,
suppos'd to be the place where *Sodom* and *Gom-
merah* stood. 149

Aspremont, a rough Hill full of Bushes and uneven way, yet very passable to good men; and which leads to Happiness, and therefore they call it Roccabella. 86

Astorgus, "Asooy", destitute of Natural Affection. 92

Astriatrus, from *Ascey* and *Iateis*, a pretender to the skill of *Curing Diseases by Astrology*; one of the vain Companions of *Hieromimus*.

298 b
Astromantis, from *Aegy* and *Mantis*, one
that would make the World believe he can
prophecy by the Stars. You may find something
said against the Folly of Judicial Astrology,
pag. 105 b. But those who desire to see the
Vanity of that pretended Art fully discover'd,
may read Dr. *More his Mystery of Godliness*,
Book 7. Chap. 15, 16, 17. 151 b

Asyneus, Ἀσύνετος, *Inspiciens*, one that is not prudent; one of *Antibeu*s his pitiful Judges, but good enough for his Designs. 152 b

Ate, Ἀτη, *Harm*, Mischief. It denotes a state of prevailing Violence in the first Book. 3

Aikhanasius, 'Aθávat@, Immortal. 341b

* *Atheism*. See it disparag'd in the Preface, as also in *Benivolo's* Discourses with *Pasenanti* in 6. Book beginning pag. 187. and in other places. I thought it was not fit to let such a pestilent Principle pass without a just Disgrace;

it being, as *Pindar* calls it, *ἔχθρα σοφία*, a wicked craft, and seems to make *Atheists Wits*, when indeed it is *ἄνευ τῆς ἀνάγκης*, as *Clement Alexandr.* says, the *Height of Folly*.

Atheophilus, Ἀθείων φίλος, a lover of Atheists.

Atimia, *Atimia*, *Disgrace*, which with Sor-^{317b}

row doth usually follow a Voluptuous Life. So
Autantus, from *Αυτδς*, one that acknow-

ledgeth none but *himself*, that would owe nothing to God himself. I 52 b

Anthades, 'Avtádes, one that *pleases* and *admires himself*, as all proud persons do, who are also offended if others do not greatly observe them.

Autocatagritus, 'Αυτοκατάκριτος, Self-con-
demn'd. 121

Autocritones, 'Autixdones, Men of them-
selves Springing from the Earth, as the Arcadi-
ans describ'd their own Original. See Prosele-
yns.

Axiarchus, from **Ἀξιος* and **Ἀρχη*, one worthy to *Command*.

B

B Athypogon, Βαθυπύγος, one that hath a
Great Beard. 186

<i>Bellezza</i> (Ital.) <i>Beauty</i> .	80
---	----

Bemivolio here denotes *Good will*, from the Italian *Bentivoglio*. It is us'd by them for a proper Name ; and so it is here for the Brother of *Urania*, i. e. *Heavenly Light*, from *εὐραὸς* *Heaven*, or *אור* *Light*. By Celestial Wisdom and Divine Love the Soul passes happily through all States in this World to Immortal Perfections and Glories.

Bevanda, from *Bevere*, to drink. 82

Biosalon, from *Bios kalos*, a good Life, which is the only way to Heaven, and is therefore call'd the great Rode extended according to the whole length of *Theoprepia*. 203

Borborites, from *Bishop G. Mud*. A Name by which the filthy *Gnosticks* were of old disgrac'd, a Set that wallowed in fleshly Lusts ; *Ranters*. 197

6

C*Acodamon, Kaxo'Saimon, an Evil Spirit.*
130

Casodulus, ὁ κακὸς δούλος, an Evil Servant.

151 b
Cacotypus, Κακὸς τύπος, an Evil Example.

one of the chief means by which Wickedness
is propagated in the World. 20 b

Callicarpus, Καλλίκαρπος, a place adorn'd
with beautiful Fruits. 384b

Calliphon, Καλλιφώνος, one that hath an ele-

gant

THE TABLE.

ceiv'd. They made it a Proverbial phrase amongst themselves, *Je ne suis point grec.* 161 b

De sidemon, Δεισιδαίμων, a superstitious Person; or one that is apt to have dreadful Apprehensions of God, and yet thinks he may be appeas'd with a small matter. 167

Dendriæ, Δενδρίαι, Men born of Trees, which *Lucian* fabulouſly relates thus, "Ορχιν ἀνθρώπου τὸν δειδὸν ἐπολεμόντες ἐν γῇ φυτεύουσιν, ἐκ δὲ αὐτῶ δένδρον ἀναρῶσαι μέγιστον, σάρκινον οἶον θαλλός. Ἐχει δὲ καὶ κλάδους καὶ φύλλα, ὃ δὲ καρπὸς ἐστὶ βάλανος πηχυαῖος τὸ μέγεθος. Ἐπιδρῶν ἔν πε-πανθῶσι τρυγῆσαιτες αὐτὰς ἐκκολλάσσει τὰς ἀρθρώσεις. Lib. 1. *Verar. Histor.*

Dapton, Διαπορῶν, one that doubts concerning Providence, Book 5. His scruples are remov'd by *Alethion*. 78 b

Distoma Rymphææ, Διστομος Ῥομφαία, a two-edged sword; an Instrument of great use in *Exosetimon*. 138

Dogmatopores, Δόγμα πύρης, the Opinion of a Whore. *Taurus* the Platonist when he made mention of *Epicurus* his Principles us'd these words, "Ἡδονὴ τέλος" πύρης δόγμα. ἔκτεσι περὶ τοια ἔδεν" πύρης δόγμα. *Agellius* lib. 9. cap. 5. He rejected to the Brothel-house two of *Epicurus* his infamous Opinions; one, that our chief Good is in sensual Pleasure; the other, that the Providence by which men think the World to be govern'd is nothing. 60 b

Doulogynes, Δῶλος τῆς γυναικὸς, A Woman's Slave, *Antimater's* Servant. Such Step-mothers as *Antimater* was must use such Affiliants. 58

Dysareffus, Δυσάρεστος, one hard to be pleas'd. 167

Dyscolus Δύσκολος, properly one of a weak stomach; here one that is of a morose Temper and apt to take offence. 117

Dyselpis, Δύσελπις, one that is ready to despair. 92

Dysmeria, Δυσμετεία, Affliction, Adverse Fortune. 27

Dyspithæa, Δυσπίθεια, Obstinacy, Difficulty of being perswaded. A Disease incident to most Ignorant and all conceited people. 122

Echo. That which I have related concerning one made use of by *Misoplanus*, is but little in comparison of what is said truly of many others. That at *Charenton* in France describ'd by the Lord *Bacon* will repeat Sounds very often; but that at *Kingsham* upon the River of *Stockholm* is much more admirable: It will distinctly repeat an Air of ten Semi-Briefs,

and reverberate the whole Lesson from one Rock to another at great distances six or seven times, one beginning after another hath done; taking it from a Trumpeter. 315 b

Edeſſa. Though I give no great credit to that story of *Abgarus* his Painter, yet it serves the use to which I have put it. It is related as a Truth by *Nicephorus*, Lib. 2. cap. 7. 235 b

Education. The want of it is a great cause of the continuance of Ignorance and Vice in the World. See *Morophilæa*. 92. also 29, 30 b

Eklepthon, Ἐκλήθων, one that awakes from the sleep of sin, and returns from Vice to Virtue. 89

Elpis, Ἑλπίς, Hope, the Daughter of true Faith. Hope is the Expectation of the Soul in time to enjoy the object of Faith. 203

Elpiscale, Ἑλπίς καλὴ, good Hope. By a constant perseverance in well-doing we come directly into the Valley of good Hope. There is no other Road by which we can arrive in *Elpiscale* but *Biocalon*, a good Life. 202

* *Empsychon*, Ἐμψυχον, living, or inspired with Life. In the 2d. Book it signifies the Rational Soul examining Doctrines by its discerning Faculties, and approving for True and Good what agrees with them and the Holy Rule, *Graption*, or the Revelation of the Divine Will in Holy Writ. See *Graption*. 103

* *Engastrimithus*, Ἐγαστρίμιθος, one that speaks out of the Belly, call'd also Ἐγαστρίμαυλις, because of that immodest way by which the *Pythones* pronounced their Oracles. This trick was much us'd of old. The woman which *Saul* consulted is call'd 1 *Samuel* 28. 7. *Domina Pythonis*, from *Domina* *Pythonis*, because the Devil us'd to speak out of her swollen Belly as out of a Bottle, in Gr. Ἐγαστρίμιθος. *Aristophanes* bragging in his *Vespa* that he help'd other Poets to make their Comedies, says that after the manner of *Eurycles*, one that was famous for this Ἐγαστρίμαυρία, he did *ἡς ἀλλήτεας γαστέρας ἐνδὺς κωμῶδινὰ πολλὰ χέειν*, i. e. entering into their bellies pour forth Verses. Some of the Heathens, ashamed of this obscene business, allow'd the Devil a more honourable place, the *Breast*, and call'd him *Στερόμαυλις*, as if he spoke the same way which some Juglers use, who form an articulate sound, though those who are present cannot perceive that they open their Mouth. Here the name is given to one troubled with *Hysterical Fits*, by which some have put Tricks upon the Ignorant. 142

Enthusiasm, Ἐνθουσιασμός, Divine Inspiration, by

THE TABLE.

by which Holy men of old were enabled to speak and doe extraordinary things. Here it is taken only for the Apish imitation of it, by which Device Religious Mountebanks have often abus'd the credulous World. See *Hieromimus*.

Epicurus disprais'd, and his Philosophy disparag'd, in Preface of second Part, and pag. 109. b. See also *Dogmapornes*.

Eristes, *Ἐριστής*, a Contentious Person. 2
Eros, *Ἔρως*, Love. 80

Ernstocleus, *Ἐρστος κλέος*, the Glory of Love. 27

Eucharist, *Εὐχαριστία*, Thanksgiving; by which name the Greek Church did properly express the nature of our Lord's Supper, that Sacrament being appointed to make a thankful and honourable Commemoration of our Saviour's Death. 165

Eudamon, a good Genius, one that makes men Rich, who is the only Good Angel whom the Covetous acknowledge. 15 b

Euergetia, *Εὐεργεσία*, Beneficence, the twin-Sister of *Philothia* or the Love of God. 259

Eusebia, *Εὐσεβία*, a quiet State. I have us'd this word partly to signifie that tranquillity which is necessary for Philosophical Contemplations, partly to express the happy Repose of wise and good men. 24 b

Eugenius, *Εὐγενής*, a Person of a Noble Descent and an Ingenuous Disposition. 180 b

Eumenes, *Εὐμενής*, Benign. 118

Eupathes, *Εὐπάθης*, one who is easily affected with things, of a gentle Disposition. 77

Euphranor, from *Εὐφραίνω*, one that laughs at the Follies of the World. 18 b

Euphron, *Εὐφρων*, a pleasant good-natur'd Person, who both enjoys himself and makes others chearful. 295 b

Eupistia, from *Εὐ* and *πιστός*, a Good Faith, which is describ'd Book 4. 201

Eupistus, *Εὐπιστος*, a true believer, a Faithful Person. 202

Euprepes, *Εὐπρεπής*, Comely or Decent. In the Third Book it signifies one who was not inamour'd with the gaudy outsides of *Exosennon*, yet abhor'd the baseness of *Pseudenthea*. 131

Euprosopon, from *Εὐ* and *πρόσωπον*, one that sets a fair face upon things. 150

Eusebia, *Εὐσεβία*, Piety. 201

Euthanatus, a Good Death, the happy close of a good Life. 281

Euthymia, *Εὐθυμία*, Tranquillity of mind, the Portion of Vertuous Souls. 46 b

Exetazon, *Ἐξετάζων*, one that examines or

tries things. It is here put for *Inquiry*, and is therefore call'd *Apiston's* File, because by Ingenuous Examination and diligent Search we find out Truth. 103

* *Exorcista*, *Ἐξοριστής*, a Conjuror. Those who desire to see more such Pranks, or think those very strange which I have related concerning *Exorcista*, may be satisfied if they will read a Book call'd *Trés Energumena Belgica*; where they will soon perceive whether I or the *Exosennians* have abus'd the Popish Exorcisms. 139

Exosennon, *Τὸ ἔξω σεννόν*, outwardly Venerable; which all grant that Church to be upon whom that name is bestow'd. 133

A True Faith describ'd. 201
The sad Consequences of a false Faith. 15 d

The Agreement of Faith and Reason. 103

A Father's last Advice to his Sons. 376 b

Fortis Effratus, Courageous Spirits; a Title which the French Deists bestow'd upon themselves, after they had so confirm'd their Infidelity that they were able to disbelieve all things. 161 b

Forzario, a Violent Person, who makes Power his Law. The Husband of *Juganna*, Crafts for Power associates it self with Cunning, the better to accomplish its Designs. 31

Galenopsyches, *Γαλήνη ψυχῆς*, A calm of Soul, Tranquillity of Spirit, one of those three invuuable Jewels which a true Lover of God doth possess. 239

A Garden describ'd. 1 b

Gastrimargus, *Γαστρίμαργος*, an Insatiable Eater. 152 b

Gelosia, Jealousie. 2

Geron, *Γέρων*, an Old man. 32 b

Glycypticus, *Γλυκύπικρος*, Bitter-Sweet, as all terrene pleasures are. 18 b

* *Gnosticks*, from *Γνῶσις*, Knowledge, an unclean Sect of Hereticks, (*τὸ πᾶν Κατάγνωσις*, as *Epiphanius* calls them) who gave themselves this Name, prerending that they only were dignified with the Knowledge of Truth; though theirs, if ever any in the World, was *ἁπλοῦς μὲν γνῶσις*, Knowledge falsely so call'd, as St. Paul said. Their Opinions were most absurd, and their Practices abominable. See *Epiphanius* and *Trenau*. *Plotin*, one of the best *Platonists*, and possibly a Christian, wrote against them, *Ennead. 2. Lib. 9*. See *Pansophia* and *Achamoth*.

Gnothi sauton, *Γνῶθι σεαυτὸν*, Know thy self. I have

H h h h h

THE TABLE.

have call'd the Governour of *Tapinophrosyne* by this name, because the knowledge of ones self is the Natural Root of Humility. 195

* *God*. Arguments of his Existence. 188

A Description of the Divine Nature. 189

Of the Connate Idea of God. ibid.

In what sense the Notion of God is Connate to our Souls. 191 b

That God is as knowable as other things, and how, 194. 195. b. which *Des-Cartes* hath well express'd in these words, *Quamvis enim summus Dei perfectio non comprehendatur, quia scilicet est de Natura Infinita, ut à nobis, qui sumus finiti, non comprehendatur; nihilominus tamen ipsas clarius & distinctius quam ullas res corporeas intelligere possumus, quia cogitationem nostram magis implent, suntque simpliciores, nec limitationibus ullis obscurantur. Princip. Phil. Parte prima.* It is an unreasonable demand to require that he should shew himself as we please. So *Eurip.* in *Bacch.*

Pen. Tis Θειὸν γὰρ ἰδεῖν οὐ οὐδὲ σαφὲς ποῖός τις ἔστι; *Dion.* Ὅποιός ἦναι; ἐκ τῶν ἱταίων τὰς. i. e. Do you say that you have seen God plainly as he is? No; but as he is pleas'd to shew himself: we must not appoint him in what manner he will be seen. The naked essence of all things is hid from us, much more that of God; which I suppose to be suggested in the Inscription which was put upon the Temple of *Ihs.* Ἐγὼ οἶμι πάν τὸ γεγόνος, καὶ ὅν, καὶ ἰσόμενον, καὶ τὸν ἐμὸν πέπλον ἰδεῖν πρὸς πάντας ἀποκάλυψαι.

Good men alwayes happy. 80 b

Grapion, Γραπτιόν, Written, the Revelation of the Divine Will committed to writing. See *Empsychon*. 103

False Guardians reprov'd. 55

Gynaceus, Γυναικίος, Womanish: it denotes a man imprudently Uxorious. 63

Gynapictia, from Γυνή and πικρία, a Womanish bitterness or feeble peevishness. 2

H

Hades, Ἅδης, the Invisible state of the other World, which sensual persons do not love to hear of. 23 b

Hamartolus, Ἀμαρτωλός, a Sinner. 199

Happiness describ'd 83, b. and afterwards in *Aristander's* Speech.

Harpagus, from Ἀρπάξω, Rapacious, the servant of *Plutopenes*. Covetousness is usually attended with Rapine. 24

Heautum, one that doth τὰ ἑαυτοῦ φρονεῖν, Self-Interest, which disturbs the common Happiness of the World. 167

Hedonia, from Ἡδονή, Pleasure: the name

of the Voluptuous Queen of *Piacenza*. 79
Hemicalus, Ἡμικαλός, half good, one who is perswaded in a small measure to be Vertuous. 251

Hermagathus, Ἑρμῆς ἀγαθός, a good Mercury or happy Messenger. 11

Hesychia, Ἠσυχία, Tranquillity. 159

Hierographon, from ἱερός and γραφω, the Holy Scripture. 206

Hieromimus, ἱερόμιμος, one who makes an affectate Imitation of holy things. His Principles, his Design, his Confutation, you have Book 6. beginning pag. 297 b

Hilarion, from ἡλαρός, Cheerful. 341 b

Hypocrites false Pleas for their sins destroy'd. 187

* The Hypocritical excuse which is taken from the sweetness of sin, *Pastor Fido* hath express'd to the Life, *Act.* 3. sc. 4.

Se'l peccar' è sì dolce,

E'l non peccar si necessario; è troppo

Imperfecta Natura,

Che repugni à la legge;

O troppo dura legge,

Che la Natura offendi.

Which *Tully* (*Offic. lib.* 3.) hath nobly answer'd; *Nunquam est utile peccare, quia semper est turpe; & quia semper est honestum virum bonum esse, semper est utile.* pag. 191

Hipponyx, Ἱπποδρυξ, a Haven so call'd because it resembles the fashion of a Horses Hoof. 317 b

Histrionia, Stage-play, a name not unfily given to this World, whete, as one said long since, *Quisquis fere Histrionem agit.* 33 b

Holochrysus, ὅλος χρυσός, All Gold. 15 b

Humility describ'd. 193

Hybris, ὕβρις, Contumely. 16 b

Hydrala, ὕδραυλις, a Musical Instrument which sounds by Water. 192

* *Hyla*, ὕλη, Matter. In the Fourth Book it imports the Hindrances which arise to a good man from his Body. That *Μακροβίδης* ὕλην which the learn'd Bishop in his Hymns doth so often pray against under the several names of Νέφος ὕλην, ὕλην ψυχοβόρον ὕλην, καὶ ὕλην ὕλην, &c. The Tempting Band, the Corporeal Cloud, the Dog which barks and bites the Soul, Bodily Tempests; which is so considerable a hinderance, that (as *Proclus* hath observ'd, *lib.* 1. in *Timaeum*) all our disorders do spring either παρὰ τὴν ἀδυναμίαν ἢ ἀγῶν, ἢ παρὰ τὴν πλεονεξίαν τῆς ὕλης, i. e. either from the weakness of our Rational Notions, or from the strength of our fleshy Appetites. But since the Notions of our minds

THE TABLE.

minds are near akin to God, he adds gallantly, *Ἀσπλῆγως ὥς ἂν Θεὸν ἀνανδὶ τις λόγος, ἡ παρὰ μὲν τὴν ἀδύναμιν αὐτῶν, i.e. The Invincible power of God doth refresh our Notions, and comfort their weakness.* 197

Hylotes, from the same *ῥα*, in the Third Book signifies the dull sympathy which the grossly-ignorant have only with bodily things. 121

Hyperenor, *ῥαρήνωρ*, Proud, Insolent. Riches usually make men inhumanely fierce. 9b

Hypernephelas, *ῥαπερηνῶν*, above the Clouds; no unfit name for those who take such wild flights of fancy in their Discourses, that no sober Judgment can follow them. One that speaks or writes mysterious Nonsense. 167

Hyperoncus, *ῥαίονος*, very proud. 155

Hyperurania, *ῥαπερηνῶν*, Supercelestial things, which the *Gnosticks* bragg'd that they were able to see. 302b

Hypnotica, from *ῥαπός*, Sleepy. Sleep and Idleness are the supporters of Ignorance. 121

Hypsagoras, *ῥαψαγός*, a lofty speaker, one that talks high. 152b

Hyscardes, from *ῥαψ*, Height, and *Καρδία* the Heart. It notes Arrogance and overweening thoughts, by which a man is lifted up above a just estimation of himself. See *Megalophonon*. 195

Hysterica, from *ῥαβή*, the Womb. A woman troubled with Suffocations commonly call'd the *Fits of the Mother*. 142

Iackleid, John Becold the Impious Tailour of Leiden, who caus'd so much trouble in Germany with his Enthusiasm and Villanies. 298b

Jaldabaoth, one of the canting terms us'd by the proud *Gnosticks*. Vide *Epiphan*. 303b

Jammail, James Nailor, that Infamous Enthusiast, who equal'd himself to our Saviour, and had in his pocket when he was taken the Description of Christ which *Lentulus* sent to the Senate of Rome, which begins thus, *Apparuit temporibus nostris, & adhuc est homo magna virtutis, nominatus Jesus Christus*, &c. *Orthodoxogr*. Theolog. Tom. 1. pag. 2. 298b

Iconecron, *Ἐικὼν νεκρῶν*, the Image of the Dead. 17b

Iconium, from *Ἐικὼν*, an Image. It is us'd in the Third Book to expreis that sort of Religion which is only made up of out-sides: not reproving those who would have God serv'd with bodily Worship; (for so he ought to be, as we have declared Book 4.) but such as do neg-

lect the Spirit of Religion, which is, to love God with all our heart, and to direct all our Actions to his Glory, making his holy Will the Indispensable Rule of our Lives. He dwelleth not so much in any Temple as in the Soul of a Good man, who, as *Hierocles* says most excellently, *Ἱερῶν ἑαυτὸν περὶ ἑαυτοῦ, ἡ ἀγάλμα θεῶν τέταταιν τὴν ἑαυτοῦ ψυχὴν, ἡ τὰν εἰς ὑποδοχὴν τοῦ θεοῦ τὸν ἑαυτοῦ παρσκευάζει νῦν, i.e. offers himself for a Sacrifice, makes his own Soul the Image of God, and prepares his Mind to make it a fit Temple for the Reception of Divine Light.* 131

Idiopathy, from *ἰδίον* and *πάθος*. It denotes mens particular Affections, peculiar Tempers and Perswasions, with which they are so inamour'd, that many times with much Passion and little Reason they condemn others who are not prone to sympathize with them. 171

Jealousie and its sad Effects. 59b

Immortality of Humane Souls asserted. 355b

Wicked men believe not the Doctrine of Immortality, because they hope not for any Happiness in the Eternal World. 372b

Infidelity the Root of all Vice, especially the Unbelief of Immortality. *Eurip. in Andr. Androm.* *Τὰ θεῶν δ' ἢ θεῶν, ἢ δ' ἔχον ἑγὼ δίκην; Μὲν. Ὅταν τὰς ἡ, τότε δίσσωμ.* i.e. *Do you think God is no God, and that there is no Judgment? Men. When that comes I will bear it.* *ibid.*

Inganna, *ῥαψ*. 31

Irene, *Εἰρήνη*, Peace. A Virgin which towards the further end of the Holy Rode presents Travellers with Garlands of *Amaranth*. Peace and Tranquillity are the Fruits of Perseverance in a good course of Life. 280

Isothenes, one that thinks himself able to equal the probability of *Falshood* with *Truth*, and to introduce a Sceptical *ἰσοδύναμιν*, which, as *Sextus Empiricus* defines it, is *ἡ κατὰ νῆσιν καὶ ἀνίσταται ἰσότης*, an Equality of Faith and Unbelief. This *Lucian* meant by his Balance. *Τὶ δὲ σοὶ τὰ σάβημα ταυτὶ βέλεται; Ζευροσάτω ἐν αὐτοῖς λόγος, ἡ περὶ τὸ ἴσον ἀντιβῶν.* i.e. *To what use do you put these scales? I counterpoise Reasons, and equal the weight of Truth and Falshood: which is to endeavour to plague the World with an infinite Disatisfaction.* 136b

K

Kalobulus, from *καλός* and *βουλῆ*, a Good Counsellour. 32

Kalodoxus, *καλόδοξος*, one whose mind is enrich'd with noble Opinions and rais'd Apprehensions. 149b

Kenepistis, *Κενὰ πίστις*, vain Faith. It is describ'd in Book 3. 115

H h h h h 2

Kepa-

THE TABLE.

Kepanaius, Κῆπος Ἀνακτοῦ, the King's Garden. 177 b

A Good King describ'd. 47 b

Kishildrivium, an insignificant word us'd by *Erasmus* in one of his Epistles, and is of as much sense in Speech as *Transubstantiation* is in Religion. 166

Klerotheron, κτὲς κλήρος θεῶν, one that hunts for the Inheritances of others. 166

The Knowledge of our selves, the Cure of Pride, and how. 196

Krimatophobus, Κριματοφόβος, the Fear of Judgement, an inseparable Companion of Sin. So that egregious Cheat of himself; *Dii Deaq; quàm male est extra legem viventibus! quicquid meruerunt semper timent.* Apud *Petron.* 155

L

Labargyrus, from λαβών and Ἀργυρος, one who greedily receives money, and will do nothing without it. The name of a corrupt Judge. 32

Lady. A good Lady pictur'd. 3 b

Lampromela, λαμπρὴ καὶ μέλαινα, partly bright, partly dark. Death represented by a River so call'd Book 4. for it is dark as it obscures the bodily Life, and bright as it draws the Curtains of Eternal Light which shines upon Good Souls in the other World. 281

Law of Nature. See *Nature.*

Leucocritus, from λεῖκος and κρίνω, a Judge of Trifles. Ζηλωτὴς τοῦ καλοῦ, one who is zealously busie about little things. 156

Leucocharis, Λευκὴν χάριν, the Charity of Robbers. 15 b

Lestrygon. The *Lestrygon*es were a barbarous sort of people, which *Thucydides* (lib. 6.) says he knew not whence they came nor whether they went. They infested *Sicily* and *Campania* in *Italy.* *Homer* in *Odys.* 10. tells us how they us'd *Ulysses* and his Companions. 25

Leucas, Λευκοπέτρα, a white Rock or Promontory of *Epirus*, not far from *Albium*, from which vain Lovers us'd to throw themselves, that they might be freed from the madness of impotent Passion. They seldom fail'd off their Cure, for they commonly broke their necks.

Et de nimbo saltum Leucate minatur

Mascula Lesbicis Sappho peritura sagittis.

Anson. And *Menander* in *Stobæus* lib. 10.

— — — Τὸν ὑπερκομπον

Θυρεῖτα θαλὴ διέρχεται πόδι

ῥίψαι πύργου καὶ πηλεφάνης.

87

Logomachia, Controversie about words, by which Philosophy is made only λόγων ἕρπης, a vain noise of words, and Divinity Μαλα-

λογία, vain talk, as *St. Paul* saith. 160

Luxias, Λεξίας, a Name bestow'd upon *Apollo*, because his Answers were λεξία, ἀμφίβολα, ἀσαφὴ, oblique, double ambiguous. 298 b

The Love of God defin'd and prais'd in *Philos-thea's* Speech. 265

A Lover of God describ'd. 237

Lunias, the Country of the Moon, concerning which *Lucian* makes a pleasant story in his Book de ratione scrib. Ver. Hist. 230 b

Lusingha, Flattery. 80

Lymanter, Λυμαντήρ, a Destroyer. 155

Lysander, λυσιτελεῖ τὴν ἀνδρείαν, one that delivers men from slavery. 288 b

M

Angibella, a good Eater. 83

Mantimanes, a mad Prophet. 139

Marriage defended. 97

* *Marriage* of *Alethion* and *Agape*, &c. which I have written in the close of the Sixth Book, is not to be understood in a common sense; neither would I have any *Amoroso* think that, if I had proceeded further in that Narrative, I would have written a story of vulgar Love. No, no; I meant what I have said not of the Πλάτωνος Ἀγάπην, the common Venus, as *Plotin* calls her, but of the ἁγία, the Heavenly; and intended by the Marriage of *Theosebus* & *Urania* to signify the Union of Wisdom and Piety; by that of *Alethion* and *Agape*, the Conjunction of Truth and Love; by that of *Nicomachus* and *Arete*, the happy Possession of Virtue, which is the Reward of constant Endeavour; by that of *Bentivolio* and *Theonoe*, the charitable sympathy of divine Goodness with the Afflicted; by that of *Panaretus* and *Irene*, the Holy Peace which our Saviour, the great Εὐαγγελιστὴς, will make when he hath conquer'd all Enmity to his Excellent Rules, and destroyed whatsoever doth oppose that happy Tranquillity which his Gospel will bestow upon the World when it is obeyed. See *Plotin* Enn. 6. lib. 9.

Matagogenes, from μάταιος and ἀγνοῖν, an Ignoble person who sets his mind onely upon Wealth. 9 b

Matapannus, μάταιος πῆνος, Labour in vain. 156

Medenarete, Μενειν ἀρετῇ, one who esteems Virtue to be nothing. See the opinion explain'd. 156 b

And confuted. 344 b

Megabronchus, one that hath a great throat, from μέγας and βρογχος. 105

Megalophron, Μεγαλόφρων, properly one who hath a Great Mind; but here it signifies one who

THE TABLE.

who hath high Thoughts concerning himself, and doth much selfish his own worth. 195

Meleta, μελέτη, Care. 179

Metamelusa, from μετὰ and μέλει, one who takes thought afterward. It signifies in the Second Book late Repentance. 91

Metancea, μετανοία, Change of mind, second Thoughts. 199

Miasma sarkus, μίσμα σαρκός, Defilement of the Flesh with bodily sin, which the Ranters, modern Gnosticks, have patroniz'd as a more rais'd strain of Religion, as their Predecessours did of old. 168

Microcheires, from μικρός and χεῖρ, Small-handed. The old name of *Polyglotta*, which had much Religious Talk, but few good Deeds. 114

Misagathus, an Hater of good men. 333 b

Misokalon, μισῶν καλόν, one who hates Goodness. 59

Misoplanus, one that hates Cheaters, takes pains to discover their Frauds and to unseclude the deceiv'd. 305 b

Misopseudes, a hater of Falshood. 67 b

Moirā, Μοῖρα, Fate, Destiny, to which Hypocrites are apt falsely to attribute their wickedness which ariseth from the choice of their own Wills, and is confirm'd by many Voluntary Actions. 153

Monogrammus, μονογράμμοι, a Picture rudely delineated. *Monogrammi dicuntur homines pertenuēs & decolores*; Nonini. So *Lucretius*, *vix vivo homini & monogrammo*. So *Gassendus*, who took so much pain to doe honour to *Epicurus*, *Monogrammi dicuntur Diī instar hominum macie extenuatissimorum*; metaphora ducta à *Pictura*; qui priusquam coloribus quasi corporentur, lineis quibusdam adumbrantur conspicientibus eam pictura speciem quam prius Latini dixerunt *sublestam*, &c. *Tully* calls these Gods, *Deos adumbratos*, Lib. i. de *Natura Deor.* I find not fault with *Epicurus* so much for that he said they had not *Corpora*, sed *quasi corpora*, which *Tully* gives us leave to call Nonsense; but because he made God with his Description not *Deum*, sed *quasi Deum*, which is rude Blasphemy. 112 b

Moralazon, a proud Fool. 297 b

Moroglen, one that laughs at the Follies of the World. 186

Moronesus, Μωρων Νῆσος, the Island of Fools. 14 b

Morphila, one that loves foolishly, as many Parents do their Children, whilst they take much care of the'r Bodily Accomplishments, but neglect to perfect their Souls with Ver-

cue.

Morosephus, an Half-witted man, one who hath a little wit, but makes a foolish use of it. 123

Morpheolus, from *Morpheus*, the Minister of Sleep, an Attendant upon Luxury, whom I have describ'd in a particoulour'd Mantle, according to that form of Habie in which *Philostatus* (in *Amphiar.*) saith he was painted of old; *Ἐν ἀνεμῶν οἰδὲν γυγέμελος, καὶ ἰδῆτα ἔχει λευκὸν ἐπὶ μελαίνῃ*, in a careless garb, having a white garment upon a black one, to signifie, as he thought, the Vicissitudes of Night and Day, which follow one another at no great distance; for except those who dwell near the Poles, that of *Homer* is applicable to all the World, *Ἐγὼ γὰρ νυκτὸς ἔηνυατός εἰσι κέλευθοι*. 83

N

Narcissus, one in love with his own shadow. It is a common story, but too pertinent where I have applied it. *Πηγῇ ἐπέσκειν ἑλκων τινὰ ἐξ αὐτοῦ ἑμεσεν, ὃ ἐξῶν τῆς αὐτοῦ ὥρας*, as *Philostatus* says, He leand over a Spring, taking Pleasure in the Contemplation of his own Beauty. What better thing doe they who spend their time between the Comb and the Glasse? as *Seneca* says. 80

Nauke, Νάκη, the Cramp-Fish, which benuma the hands of those who touch it. Here it signifies dull Sloth, which throws the Powers of the Soul into a heavy kind of sleep, and makes it unactive. 178

* *Nature*. The Laws of Reasonable Nature Eternal and Indispensable, not Customs of Men or Constitutions of Princes alterable at pleasure, but written in our Souls by God, and how.

Here I think it not inconvenient to insert two or three noble Testimonies of this Truth. Amongst the Heathens that of *Sophocles* is incomparable, who in *Oedip. Tyr.* writes thus,

Ἐἰ μοι ξυμὴν φέρει Μοῖρα τὰν

Εὐσέπτον ἀγνοίας λόγον

Ἐγὼν ἴε πάντων, ὅν νόμοι περικύβηται

Ἐφ' ὧν δὲ γ' ἐγενίην δὲ ἀδίκη

Τελευτήτης· ὅν Ὀλύμπῳ

Πατρὸς μόνος, ἰδὲ νῦν θνατὰ

Φύσις ἀνθρώπων ἐτίκτεν, ἰδὲ

Μάν· ποτὶ λάθρα κατανοήσεται.

Μίγας ἐν τέτοισι θεοῖς,

ἰδὲ γυγέσκεν. i. c.

God grant that I may be so happy as alwayes to observe that venerable Sanctity in my words and Deeds, which is commanded by those noble Laws which were made in Heaven. Gods their Father, not Mortal Nature; neither shall they ever

THE TABLE.

be forgotten or abrogated, for there is in them a great God who never waxeth old. The like sense he hath in his *Amigone*. To this I adde that of *Plutarch*, who speaking of this Law, saith, it is ἡ ἐν βιβλίοις ἔστι γαργαμίνος, ἐδὲ ἐν ζύλοις, ἀλλ' ἐμφυχος ἀν' αὐτῷ λόγος ἀν' ὁμοιωσάν, καὶ μὴ Νότος τὴν ψυχὴν εἶναι θεμιτὸν κινεσθῆναι. i. e. A Law not written in Tables or Books, but dwelling in the Mind alwayes as a living Rule, which never permits the Soul to be destitute of an interior Guide. Of the Jews that of *Philo* shall serve for all, Νόμος δὲ ἀψευδὲς ὁ ἐρῶδης λόγος, ὃς καὶ τῷ δυνάμι καὶ τῷ δυνάμι θεντὸν φαρτρε, ἐν χαρτίδοις ἢ εἰλαίς ἀψυχος ἀψύχοις, ἀλλ' ἐν ἀθανάτῳ φέρεται φαρτρε ἐν ἀθανάτῳ διατρε τῶν τοῦδους. i. e. Right Reason is an Infallible Law, not a mortal Rule given by this or that mortal; no liveless Precept written in Paper or upon Pillars, but Immortal, being engraven by the Eternal Nature in Immortal Minds. Of the Christians *St. Paul* calls it Νόμος γρατρε ἐν ταῖς καρδίαις, *Rom. 2. 15.* *Justin Martyr* says, The Rules of it are Αἰώνια δίκαια. *Origen*, Νόμος ὁ κατὰ τὰς κοινὰς ἐννοίας ἐνστατρε τῇ ψυχῇ. *Tertullian*, Testimonium Anime naturaliter Christiana; *Chrysostome*, ἐκχυμένος τῇ φύσει τῇ ἡμετέρῃ ἀδελφάλοις. i. e. A Law written in our hearts; an Eternal Righteousness, which with the common Notions of Good and Evil is planted in our Souls; a Natural kind of Christianity; a Teacher dwelling in our Natures. Nature may be so perverted with Vice, that men will not acknowledge the Innate Notions of Truth. So *Just. Martyr* told *Tyrpho*, καὶ φάσκε ἀνατρετρε, καὶ εἰδάν φάλων, καὶ εἰδάν ποιετρε διαφαρτρε τὰς φυσικὰς ἐννοίας ἀφίλεσαν, being corrupted by bad Education, evil Customs, and wicked Institutions, they destroy their Natural Notions, and, as *Porphyry's* phrase is, do καταψευδῆσαι τῆς φύσεως, speak falsely of our Nature; and are therefore justly rejected by *Aristotle* as Incompetent Judges of Nature (*Pol. 1. 5.*) in these words; ἀνὰ δὲ σκοπὸν ἐν τοῖς κατὰ φύσιν ἔχουσιν μᾶλλον τὸ φέρεσθαι, καὶ μὴ ἐν τοῖς διαφαρτρε, i. e. we are to enquire concerning what is natural, of those who are in their natural temper; and not of those who have corrupted their Nature.

Naupactus, a place to build Ships in. *Aepanto* was so call'd formerly.

Necessity. The Doctrine of Necessity destroys all Vertue.

Necrogea, Νεκρῶν γαῖα, the Region where departed Souls dwell.

Nemesis and *Nemesis*, from Νέμεσις, Indignation and Revenge.

Neurospasts, Νευρίσματα, Puppets, or things which though they seem to act of themselves, are only mov'd by unseen wires or strings. 148

Nicomachus, one that conquers in fight. In the Fourth Book he represents a Good man vanquishing all sorts of spiritual and fleshly Tentation. 178

Nynhapanta, from Νῦν and πάντα, All at present. The Tempter endeavouring to seduce Vertuous Persons out of their way to Heaven by the Allurements of this present World. 178

Oax, from ὄδης, a Tooth. In the Third Book it signifies the sharp Remorses of an evil Conscience. 155

Ogdoads, Aeonian Ogdoads, a wild phantise of the Gnosticks. Vide *Scrofum aeoniam apud Tertullianum*; & *Bythi mēsuras* & *partum obstetricationes*, apud *Irenaeum*. 302 b

Oiktirmon, οἰκτιρμων, a Merciful Person. 18

Ommelion, from ὄμμα and ἥλιος, a Sun-like Eye, a clear Understanding. Holy Souls have the most plain Visions of God. So *Plotin Ennead. 2. lib. 9.* ὁ γὰρ δὴ τὸ εἶπῶν, βλέπει πρὸς θεὸν πρὸς γὰρ τι ἐγέρεται ἰὰν μὴ καὶ πρὸς βλέπει δὴ δέξῃ. Ἀρετὴ μὲν ἐν οἷς τέλος περὶ ὅσα, καὶ ἐν ψυχῇ ἐγερμένη μετὰ φρονήσεως, θεὸν δεικνύει. i. e. *What purpose should we talk of looking towards God? That is worth nothing, except we shew also how we may come to see him. Vertue join'd with Prudence, when it is brought to Perfection, will shew God to us.* 239

Ononeirism, ὄνυ δννεσθαι, the Dream of an Ass. The Captain of the Levellers, who lay the Foundation of their Designs upon vain Dreams and foolish Imaginations. 29

Onagathus, ὄντης ἀγαθός, one truly good. 149

Opium, the juice of Poppies. I have put it by a Figure for Poppies themselves; but if any think it too great a Catichresis, they may put out *Opium*, and write *Poppies* in the place of it. 69

Orexis, Appetite. The greatest Power which Tentations have against us, is from that Interest which they have in our sensitive Appetites. 178

Orgilus, an angry man, one of *Bentivolio's* Accusers. Anger when it is a little humour'd destroys Good will. 117

Orphana, ὄρφανος, an Orphan. The story is but too applicable to many who by the Infidelity of their Guardians are us'd after the manner which is related. 55

Oromasdes. See *Arimanius*.

Orthomimon, ὀρθῶς κείμενον, one that makes a true Estimate of things. 24 b

Oribodan, ὀρθὸν ὁδόν, the right way. 29 b

Ostra.

THE TABLE.

Ostracism, Ὀστρακισμός, a form of Proscription us'd by the *Athenians*, in which the Name of the banished Person was writ in a *Shell*. Epist. ded. b

P

P*ammachia*, Παμμαχία, altogether Contentious, full of Strife and War. 2

Pammegas, Very great. *Simon Magus*, who did ambitiously desire to be look'd upon as: Τὸς μύγας, and prevail'd so far as to be call'd ὁ μύγας ὁ Θεὸς ἡ μύγαν (*Act*. 8. 9, 10.) and to have his Statue erected in *Rome* with this Inscription, *Simoni Deo Sancto, To Simon the Holy God*. *Iust. Martyr* *Apol*. 2. 296 b

Pammelana, All dark. By this name the state of Ignorance is represented *Book* 3. 121

Panaretus, All-Virtuous. The Brother of *Benivolio* and *Urania*. Where Heavenly Light and Holy Love inhabit, they are accompanied with every other Virtue. 18

Pancratus, one who hath got an absolute Dominion over his Passions. 74

Pandacryan, from Πάν and Δάκρυον, one who can weep when he will. 298 b

Pangelas, one wholly given to Laughter and vain mirth. 80

* *Pannychis*, Πανυχίς, *Pervigilium*, a Watching all night. The name of an immodest wench in *Petrarch*, taken from the nefarious *pannychismi*, the Infamous night-Fests which were celebrated in honour of *Priapus* and *Venus*. *Etiā dormire vobis in quinta est, cum sciat Priapi Genio pervigilium debere?* *Pet*. 298 b

Pansophia, All-wisdom. So the Impudent *Wigilins* inscrib'd some of his Books, and Πανσοφισμῶν, one who knows all things. Of his Books he hath recorded these arrogant sayings: *In his libris continentur non solum omnia ad Cœlestem & terrestrem eruditionem necessaria, sed quicquid omnino à mundi exordio usq; ad ejus finem vixit, quicquid scriptum aut dictum, vel etiam scribi aut dici possit, quod omnes studere debent*, &c. *Confess*. cap. 9. The *Rosicrucian* Brethren say some such things of their Founder. 303 b

Panstrebius, altogether Perverse. I have bestow'd this Name upon the filthy Ranters, the *Quacks* of these dayes, who have turn'd Religion into Atheism, and the Grace of God into wantonness. 139

Pantheon, Πάνθεον. A Temple at *Rome* dedicated to all the Gods. It is put in the Third Book for Heathenish Idolatry. 133

Panthusius, Πάν θνύς, one that esteems all things mortal, and fancies that the Soul dies as well as the Body. 152 b

Panurgus, Πανύργος, one who hath a crafty wit apt for any Design. 61 b

Parelion, Παρήλιον, the Sun reflected, a round Cloud glittering with the Image of the Sun. 273

Parresia, Παρρησία, Freedom of Speech, Confidence. 118

Pascentius, Contrary to all. A perverse man, who despiseth all others in comparison with himself. 152 b

Pasiphilus, a Friend to all men. 295 b

Pathus, Πάθος, Passion, Affection, softness. 153

Peirasmus, Πειρασμός, Temptation. *ibid*.

Peirastei, a Tempter. 178

Penia, Πενία, Poverty. 10

Perilypa, Περύληπτα, Grief. 80

Petalism, Πεταλισμός, a Mode of Banishment us'd in *Syracuse*, in which the Name of the proscrib'd person was written in a Leaf. Epist. Ded. b

Philadelphia, Brotherly Love. 201

Philethes, Φιλεθής, a Lover of Truth. 68 b

Philandra, a Lover of her Husband. 286 b

Philedones, a Lover of Pleasure. 152 b

Philopantas, a Lover of all men. 28

Philopseudes, Φιλοψεύδης, a Lover of Falseness, a Liar. 155

A generous Philosopher describ'd in the Person of *Orisocrionon*. 26 b

Philotheca, Φιλόθεκος, a Lover of God and Divine things. 259

Philoxenus, Φιλόξενος, Hospitable, a Lover of Strangers. 116

Phlegon, Φλόγων, an Incendiary. 298 b

Phricus, Dreadful, Terrible. 155

Phronasia, from Φρονέω, Prudence. 201

Phronimus, Prudent. *ibid*.

* *Phylace*, Φυλάκη, a Prison. 171 b

In that place I have describ'd the sad state of Sinners in the other World. I hope none will be so dull as not to understand that I have taken many of those Expressions which I use there in a Metaphorical sense; herein following the Example of Holy Writ, where Fire, Worms, Darkness, and such like words, are put to signify Spiritual pains.

Piacenza, Piacenza, the Title of the Second Book, wherein a Voluptuous Life is describ'd and reprov'd. 69

Picardor, Πικρόν ὕδωρ, bitter Water, an Emblem of bitter Zele. 156

Pigerrimo, a Sluggish person. 79

Pinodipson, Hungry and thirsty, Poverty. 2

Pirate, Πειρατής, a Pirate. 13 b

Pistalerbes, Πίστις ἀληθής, true Faith, which is

THE TABLE.

is describ'd. 201
Pithopseudes, one who persuades others to believe what is false. 208
Planaster, a wandring Star. 140
Pleonektes, Πλεονέκτης, a Covetous person, one that desires to have too much. 114
Pleonektion, the same. 114
Pluierastes, Πλάστερ, a Lover of Riches. 22 b
Plutopenes, from Πλάτος and πένες, a poor rich man, who never hath enough, enjoys or makes any good use of what he hath. 15
Plutocopia, from Πλάτ and κοπιᾶν, a City whose Inhabitants take pains for nothing but wealth. 9 b
Pneumatodes, Spiritual. In the Third Book it denotes Spiritual Wickedness, Pride, Contention and Wrath, which puff up mens minds and swell their thoughts. 168
Polyglotta, Πολύγλωττον, much Tongue. Religion is distress'd when those who pretend to it do only honour it in word. 114
Polistherium, Πόλις θηρίων, the City of Beasts: a name fit enough for the Μυλήπολις of Thieragene. 12 b
Polymachus, Πολύμαχος, much given to Contention. 167
Polysemina, Very grave. 133
Polytheus, Πολυθεός, one who worships many Gods. 16 b
Ponus, Labour. 16 b
Prince, a good Prince describ'd. 52 b
Proselennus, Προσέληνος, Antelannarius, one born before the Moon. The Arcadians did long ago endeavour to make the World believe that the Moon was their Junior, and were therefore call'd Προσέληνοι. The Scholiast of Apollonius ad illud 4. Argon. 154 b
Archades οἱ ἐκ πατρὸς Σελανταῖς ὑπόγονται Ζώνη. 154 b
Petronius gave this name by way of Jeer to an old Woman who was a servant to Circe. 154 b
The Providence of God in the Government of the World asserted and vindicated. 79, 80 b
Psephon, a famous Cheater in Libya, who aspir'd to be worshipp'd with Divine Honour. See Max. Tyr. Dissert. 19. In scholiis Dion. Chrysost. he is call'd Ἀΐσαρ. 310 b
Pseudelpis, false Hope. 16 b
Pseudenthen, from ψεύδης and ἔνθεον, false Inspiration, with which the World hath been often troubled. 115
Pseudognosis, ψευδῆ γινῶσις, Knowledge falsely so call'd. 208

Pseudolus, ψευδολός, as Salmasius would have us read it, one made up of Lies. 50
Pseudorcus, ψευδορκός, a Perjur'd Person. 50
Psyhopannyx, from ψυχή, πᾶς and νύξ, one who affirms the Soul when it is separated from this Body to be as void of Perception as the Eye is of sight in a dark Night. 152 b
* *Quintilla*. One of this Name was a Companion of Montanus, who profess'd himself to be the Holy Ghost. She was not unlike the other two, *Prisca* and *Maximilla*, who left their Husbands to follow that unclean Impostor. From *Quintilla* the Montanists were call'd *Quintillians*: she deserves no better a Reason of her Name then some have given of *Quartilla* (apud Petr.) viz. quia ob quadrantiem suam copiam faceret, i. e. parvi pretii sortum. 298 b
Repentance describ'd. 200
A Retired Life. 6 b
Rheximus, Ρυήμιος, that Enervates the mind: a proper Epithet of Jealousie, which breaks and discomposeth the Spirit. 2
Rhipisapsis, one who throws away his shield and flies at the sight of an Enemy, as Demosthenes was reported to have done. 125
Riches contemptible, and amongst other Reasons because they are usually given to the worst of men; so he, 125
Μὴ Πάσι τοῖς ἀπείροις ἐχὲν δαυμάζω οὐδὲν, 86 b
Ὁν ἐξ ὁράσεως ῥαδίως ἐκτίθεσθαι. 86 b
Rocabella, the fair Rock. The lovely Mount of Temperance, upon which the Soul enjoys the Delights of serene Contemplation. 86
Saprobis, from σαπρός and βίον, one of a corrupt Life, seduc'd to it by false Principles. 152 b
Scepicus, a Philosophical Seeker, one of the Pyrrhonian Sect, who believe nothing. ibid.
Holy Scriptures defended. 211. as also 165 b
Septicollis, ἑπτάκολλος, Rome, formerly so call'd from the seven Hills upon which it was built. 316 b
Sertorius. See his story in Plutarch, who among other things hath related what tricks he put upon the Superstitious Spaniards with a Tame Doe. 306 b
Sigalion, from σῆγος, Silence. An Image upon the Egyptians commanding silence with shut Lips. A God in great respect with Wise men. It signifies here that Silence which prudent men have always warily kept in all Evil times. 180 b
Sim-

THE TABLE.

Simmagus, a Contraction of *Simon Magus*, the Grand-father of the *Gnosticks*. 296 b
How *Sim* came into the World. 96 b
Siopelus, Σιωπελὺς, one who can hold his peace. 61 b

Skeleton, from Σκελετὸν, a dried Carcase. 17 b
Skiameliuses, Σκιά μαλλέσης, viz. δικεμήνη, A shadow of a State to come, taking it in the same sense as it is us'd *Heb. 2.* I have us'd this Name, because many Services of the Jewish Temple and other pieces of that economy were but external Shadows of a more noble state of Religion. 131

Sophiarete, Σοφία and Ἀρετή, Wisdom and Virtue. 29 b

Sophron, Temperate. 225

Sophrosyne, Temperance, describ'd at large in the Fourth Book. 201

Sofandra, σοφὸν τὸ σὺν τῶν ἀνδρῶν, the Name of a Good Wife, so call'd from preserving her Husband. 3 b

Staurus, a Cross; but Book Third particularly meant of the Cross of Christ, who by the one oblation of himself upon it abrogated all the Jewish Sacrifices. 132

Streblodespotes, Στερβλὸς Δεσπότης, a Perverse Master. 150 b

Sympathus, Συμπάθης, one who is Compassionately affected with the Miseries of others. 46 b

Synaxis, Συναξίς, a Convention or Congregation. It is taken Theologically for a Company of Christians met together to celebrate the Feast of the Lord's Supper, and to make a joynt Commemoration of his Death with all humble Thanksgiving. 201

T

Tauto, τὰ αὐτὰ, Those things which are above. 201

Takato, τὰ κάτω, Those things which are below. These two streams of the Spring *Agathorhyton* signify the good things which God gives with his right hand, as Wisdom and Virtue; and with his left, as Strength of Body, Worldly Quality, Riches, &c. For he is Παγὺν παγὰ, and Ἀγαθὸν ἀγαθόν, the Spring of Springs, the first and best Good from whom all Goodness is deriv'd, as *Synesius* says in one of his Hymns. See *Agathorhyton*. 201

Talapora, Miserable. 11

Talismans, from ὁλβ, an Image, for so I rather derive it then from *Télema*. Figures made under certain Constellations according to the Superstition of the Syrians and Arabians, who thought them capable of Celestial Influences, and by looking upon which they thought

they were able to divine concerning future things, as *Paulus Fagius* observes out of *R.D.K. in libro Rad.* *תרמים הם עלמים יראך בה* *תתירי* *Teraphim sunt imagines per quas futura cognoscunt.* The Jews call'd them *Teraphim*, *Gen. 31. 19.* which *Laban* nam'd his Gods, and *Aben Ezra* thought his Daughter stole them, lest they should tell her Father how her Husband order'd his Flight from him. They were made sometimes in the form of Men; such as *Michol* (probably) put in *David's* Bed. Those who desire to be inform'd further concerning them may read *Mr. Gregorie's* learned Collections in his Notes upon *2 Sam. 5.* And such as shall please to read *Dr. H. More's* *Mystery of Godliness*, Book 8. chap. 15. will understand fully that the Doctrine of *Telestis* is a Superstitious Foolery, and that they have no natural Virtue. 157 b

Tapania, All things. Money is all to covetous men, who make Gold their God, hoping that will help them to all things; according to that of the Jews, *והכסף וענה את כל*, Money answereth all things. 9 b

Tapeinophrosyne, Humility. 192

Taraxion, from *Téragis*, perturbation, which doth usually attend worldly Designs. 9 b

Temperanza, Temperance, which is the great *Panpharmakon*, the true All-heale, which both prevents sickness and restores health. See it describ'd 201

Tentation describ'd. 178, 179

Teraphims. See *Talismans*.

Terpsichea, Θέα της ψυχῆς, a Divine Joy. 239

Terrallys, *Télextis*, a famous secret in the *Pythagorean* Philosophy, which *Hierocles* hath explain'd in his noble Discourses upon the *Aurea Carmina*, upon that Verse,

Ναὶ μὰ τὴν ἑσπέρην ψυχὴν παρὰ θύλα τέλεxtis, and *Plutarch*, but after another manner, in *Philosophorum Decretis*. I have nam'd it in the Sixth Book, because the arrogant *Gnosticks* boasted that this *Télextis* came down in a Womans shape from places which cannot be seen or named, and brought down Truth, and shew'd her naked to them, and gave them leave to talk with her. *Vid. Epiphani. adversus Hæc. Lib. 1. Tom. 3. & Irenæum contra Gnosticos, Lib. 1.* 303 b

Thanatus, Death. 153

Tharraeus, Bold, Confident. ibid.

Thaumaturgus, Θαυματουργός, one that performs miraculous Actions. Where I have applied it, the word signifies only one that doth some extraordinary Tricks above the reach of vulgar Wit,

K k k k k

Wit,

THE TABLE.

Wit, which he pretendeth to be Miracles. 152 b

Theander, a Divine man. 281 b

Thelgemenus, Θελγόμενος, one that may be led any whether, a plain person easie to be deceiv'd for want of Pudence. 296 b

Theonoe, from Θεοῦ νοῦς, a divine mind. 2 b

Theophila, Θεὸν φιλοῦσα, a Lover of God, and Θεοφίλης also, dear to God, as all his true Lovers are.

Theoprepia, Θεοπρέπεια, a State worthy of God. The Title of the Fourth Book, wherein some things belonging to that State are discours'd, so far as the Nature of such a work as this is would handsomely permit. 177

Theorus, Θεωρεῖς, one who contemplates, from Θεωρεῖν, or one who takes care of Divine Matters, from Θεός and θεωρεῖν. I plac'd Agathorryton in this Hill, because the Spring of Life doth pour forth its Streams most plentifully upon careful and holy Souls. 200

Theosebius, Θεοσεβής, a Worshipper of God. 201

Theostyges, Θεοστύγης, a Hater of God and odious to him. 333 b

Therigene, Θηρία ἀγενή, degenerate Beasts. The Title of the Fifth Book, in which many brutish Opinions and ignoble Practices are related. 1 b

Therodes, Θηρώδης, Brutish, as the Poor common'y are for want of Education. 11

Theromachia, Θηριμαχία, a Fight with Beasts. The brutish Appetite is an Enemy to the Divine Life. 176 b

Tirasmachus, Τηρασμάχος, bold in Fight. 36

Thurepanactes, Θυρεπανακτής, a Name given to Crates (in Diog. Laert.) because he went into every House to teach Vertue. 19 b

Timautus, Τιμαυτός, one who honours himself. 114

Trimalcio, Τρις μαλακός, a very soft and effeminate Person. Some think that under this Name Petronius Arbiter did describe the Luxuries of Nero. 79

Tryphon, Τρυφάνης, a Tormenter of men. 121 b

Tupblecon, Wilfully blind. 150

Tuph'otharson, blind'y Confident. 122

Twecopolis, Constantinople. That piece of my

Story is not Romance.

316 b

V Aghezza, Beauty, Loveliness.

Vanasembla, a Vain Shew. The Title of the Third Book, in which many things extoll'd in some places as Eminent parts of Religion, are discover'd to be no such matters. 111

The Vanity of Humane Life. 17 b

Vdemellon, one that believes there is nothing to come after this Life. 152 b

Velleda, a Woman in Germany highly accepted of the People for her Predictions, because she prophesied Success to the Germans, and Ruine to the Roman Legions. Tacitus Lib. 4. Histor. 299 b

Vendetta, Revenge. 3

Veperiola, a Wanton. 83

The Nature of Vertue describ'd. 341 b

Virbins, Bis vir, one who hath Life twice bestow'd upon him, as all good men have when they are made partakers of the Resurrection. 341 b

The Union of all Vertues in Urania's Speech. 274 b

Urania, Heavenly Light, from Ὀυρανός, Heaven, or Ἥλιος, Light. See *Bentivolio.* 18

The true Use and Estimation of the Life which we have in this World. 42 b

Usurpers seldom escape Punishment. Eurip.

Mōēs δὲ θνητῶν ὅς τις εὐπορεθῆι πόλει, Ναὺς τε, τύμβος δ' ἰερόν τε καὶ κηλητόν, Ἐρημία δὲς αὐτὸς ὀλεῖ δ' ὕστερον. 340 b

W Ickedness ever unhappy, especially in the end.

— — — Τὸ δὲ παρ' ἰδὲν Γλαυκὸ πικροτάτα μένει τελευτά. Pind. 91 b

Y outh Undisciplin'd usually Wicked and Unhappy. See *Microphila.* 92

X Enodochium, Ξενοδοχεῖον, A receptacle for Strangers. A House alwayes to be found in *Philadelphia*, that is, a Country where men love all their Neighbours as Brothers. 175 b

FINIS.

BENTIVOLIO

AND

URANIA,

The Second Part,

IN

TWO BOOKS:

By *NATH. INGELLO*, D.D.



L O N D O N,

Printed by *J. Grismond* for *RICHARD MARRIOTT*, and are
to be sold at his shop in *Saint Dunstan's Church-yard*
in *Fleetstreet.* 1664.

not because God is defective in his Care, or wants Ability to assist them; or when the Designs which are made against them take effect in part, it is not because he could not have frustrated them totally, but because he gives ground for a time, as prudent Commanders make their men retreat with a seeming Flight, that they may make way for the employment of their Ambush, and then by a more complete overthrow destroy the vain hopes of such as thought themselves Conquerours only because they were deceiv'd. We ought not to be so curious as to the Mode of our Preservation, as to deny God leave to shew his Wisdom when he doth us a Courtesie.

This is all the sense which I have of our Condition; and since we cannot of a sudden put our selves upon Action, it will be requisite that we think of some place where we may deliberate with safety. Whether should we betake our selves? replied the Prince. To *Theoprepia*, said *Misopseudes*. I have resolv'd upon it, said the Prince, with *Apronax* and *Diaporon*, whom I must now and alwayes commend to your Affections as Friends to whom under God I owe my deliverance; we have agreed to retire to *Theoprepia*, where I am sure to be welcome to my good friend *Theosebex*, whose Kingdom was ever an open Sanctuary to wrong'd Innocence.

Here *Philalethes* made a pause, and crav'd pardon of *Bentivolio* and *Amyntor* for so tedious a Report, adding this excuse, That it is not easie to make a short story of that which pleaseth him that tells it. You shall not need to ask forgiveness, said *Bentivolio*, of those which owe you infinite thanks for performing an office which hath taken up much of your Time, and highly oblig'd us both by making us to understand those incomparable Vertues with which your Prince *Alethion* is accomplish'd, and because you have so fully assur'd us of the safety of his Person, which we esteem as a divine presage of his and *Theriagene's* Restauration. Noble Travellers, you have express'd a Generous Charity, said *Philalethes*, in the Compassion which you have entertain'd for a miserable Kingdom; and how rationally your Pity is bestow'd

bestow'd you will more fully understand, if you can endure to hear any more of our present Condition: but because the Relation is long, I will not begin it till to morrow; and if you please, we will bestow the rest of this Evening in the Gardens and Park which adjoyn to my House; for as I am sure you have travell'd enough to day, so I am afraid I have talk'd too much.

The next day *Philalethes* conducted his Guests into a Tower which was upon the top of his House, where in a pleasant privacy he continued the Discourse which he had begun concerning *Therigene* to this sense: After *Dogmapornes* arrived at his Castle, and was told that the Prince was gone, he was infinitely confounded; not being so much astonish'd that the Accident was contrary to his Design, as vex'd that a thing should be possible which he had made so difficult. At first he endeavour'd to give no credit to those which told him the news, being very unwilling to think that could be true which he most passionately desired to be false: But when he was convinc'd by the testimony of many witnesses and the fruitlesness of a diligent search which he made himself, and was inform'd concerning the Manner of the Prince's escape, he was utterly bereaved of that vain Hope with which for a while he smother'd his Passions, and then the Fire pent up in his wrathful mind broke forth in flames of wild Rage, whilst he talk'd after this manner: Though I did not think that there is a God, yet now I see there is a Devil, and that he hath made this Castle his Hell in which he doth torment me; but I will not burn alone. Then he wounded and kill'd some of his Souldiers. Many were not present; for the greater part considering the Cruelty of his Temper, and knowing that the Vexation of Disappointment would make him excessively revengeful, without taking any notice whether he punish'd Offendors or Innocents, had withdrawn themselves as soon as they heard of his approach.

Dogmapornes made no long stay here, for knowing that this Accident requir'd new Counsels, and being disenabled to perform the task for which he was sent, he saw that it

was necessary to return speedily, and give notice to *Antitheus* of that which had happen'd. *Antitheus* was much pleas'd when his servants told him that *Dogmapornes* was come back, hoping that he had deliver'd him from the fear of his most considerable Adversarie: but when he was come into his presence, perceiving that his Countenance gave no intimation of such news as he expected, What, said he, *Dogmapornes*, with an angry doubtfulness, is not all well? No, Sir, answer'd *Dogmapornes*, I am the unhappy Messenger which must let you know that *Alethion* made an escape from the Castle a day before I came thither. How, said *Antitheus*, with a great Consternation in his looks, is *Alethion* got out of our hands? what Mad Fate doth over-rule our Affairs? Had ill Fortune no other time but this assign'd to act her part? It is to no purpose to be angry, but I cannot help it; for the same Chain of perverse Destiny that hath drawn down this Misfortune upon me, doth also pull me along with it into a Confusion of thoughts. However I may hope that as this Accident was unlikely to have happen'd if we consider those things which went before it, so possibly that which is to come after it is as different from this. That invincible Necessity which forceth me to think so, whether it be true or not, makes me also speak after this manner, whether it be wisely or not. But let us go on, *Dogmapornes*, and make what we can of this unlucky business; I mean, let uncontrollable Fate tumble us further down the Hill, or roll us up again. That which hath happen'd could not have been otherwise, and what is come is not in our power to prevent. Since we have no Freedom to chuse our Actions, it is some comfort that we are not accomptable for what we doe. If that which we aim at be destin'd for us, we shall arrive at it whether we will or no; if it be not, we do but trouble our selves in vain. Since we hope not, why should we despair?

You are startled, Noble friends, added *Philaethes*, at this Mode of Discourse, but it is not unsuitable to his Principles; and you will wonder more at the absurdity of his Actions. I will give you a brief accompt of those Rules
by

by which he pretends to govern his Life, and also tell you the effects which they have produc'd in this poor Kingdom since he put them in Practice. But before I rehearse his Opinions, which are the most hurtful Extravagancies into which Humane Nature can fall, I will let you know how he became capable of such extraordinary Delusion. He hath a good Natural Wit, but that so over-match'd with Pride, that he is like a little Vessel with a vast Sail and no Ballast; for he looks upon himself as one born to govern all the World, and boasts that his Stars whom he acknowledgeth for his Creatours have accomplish'd his Body (for a Soul he doth not believe to be in the Nature of things), with such transcendent Vertues, that he is not unfit to be the Illuminatour of Mankind, and declareth frequently that the Universal World is not only obliged to hear him, but to sit at his Feet with the lowest Reverence, and receive his Doctrines as the indisputable Commands of a Catholick Dictator in Knowledge, and yield Obedience to his Precepts as proceeding from the great Father of all Art. He wonders that the Ignorant Nations do not flock to him, being the Infallible Oracle by whom Nature is at last pleas'd to speak; and doth often say, That though the present rebellious Age doth not perform their duty, yet he makes no doubt but after-times will understand themselves better, and deploring their long Ignorance expunge out of their Souls those Erroneous Principles by which before they misguided their Actions, and keep an anniversary Festival as a solemn Commemoration of him the Redeemer of Knowledge. He esteems all Books; Ancient and Modern, except two or three of his own, but Rhapsodies of such insignificant words as Mountebanks deliver upon their Stages; and compares those which read them to the dull Multitude which is abus'd with their impertinent Medicines. He is much displeas'd that the Ancients were born before him, and by way of revenge will sometimes say that *Pythagoras*, *Plato*, *Aristotle*, *Hippocrates*, *Plotin*, *Simplicius*, and the rest of that Rank, are but the Names of doting Fools whom the World hath sillily admired; and that *Epicurus*, and

it may be one more, lived till they began to know something, but not much, which also by the Malice of Time and the Ignorance of latter Ages is almost lost: but that He hath taken the Ashes of buried Knowledge out of their Urns, and to the joy and wonder of men hath made it live again. It is a great part of his ordinary Discourse to reproch the Neotericks; and then he makes use of such a scornful Carriage as if he were switching one of his Lacquaies with a Riding-rod, and will protest that those who do not confess that they have learn'd whatsoever they know from him, are proud and ingrateful Dunces; yet sometimes in a better humour he will express a pity for such as do not believe his Opinions, because none can understand his Books but himself. He esteems Schools the Nests of purblind Owls, where nothing is learn'd but Ignorance, and says that the Universities cure the Imperfections of their Disciples after no other manner but as Tinkers mend pots.

It may be you will laugh if I should tell you what he said not long since to one of his Confidants: Nature hath made me her privy-Councillour, and done me the Honour to see her undress'd; a favour bestow'd upon none but myself: She hath led me through all her Territories, and, being not a little proud of my Company, talk'd with me all the way, and resolv'd me all Questions in Natural Philosophy, Divinity, the Doctrine of Manners, and Rules of Civil Government; hath intrusted me with the Key of her Secrets. She hath shewn me the Pillars upon which Truth is founded, and expos'd to my view the essential Connexions of all things. She hath conducted me with a dark Lantern through the Subterranean Labyrinths of this Earthen Globe, and let me see those hidden Floud-gates by which the Sea steals into the under-ground Rivers, as also the back-stairs by which they climb up to the tops of Hills where they make Springs. She hath led me into the entrails of the deepest Mines, and shewn me the great Caldrons where Earth is refin'd by Subterranean Fires. She hath walk'd with me through the greatest Seas, and acquainted me with
the

the whole Nation of Fishes, and leading me round the outward part of the Earth, hath discover'd to me the nature of all things which appear upon the surface of that Globe; hath shewn me the various contextures of different Atoms into several forms of Being, and let me see those strange figures by which the little particles hang together, which other men have not as yet heard named. She hath told me why it was impossible for some things to grow, and how some came to have Sense, and why others are honour'd with Reason, the highest of all Bodily Faculties. After this she carried me through the Air, and acquainted me with all its various Modifications, taught me the doctrine of Vapours by Experiments, let me stand by whilst she gave fire to Thunder, dissolv'd congeal'd Clouds, and squeez'd thick moisture into Rain. Here we sat down upon a Rainbow, and she resolv'd all difficulties that arise from the Nature of Matter; told me what Light is, and how Colours are produc'd, and answer'd all Questions that concern Motion. Then she transported me into the Æthereal Regions, and shew'd me the Motion of every Orb without those Artificial Spheres which ordinary Mortals are fain to use, and that to small purpose. She gave me the proper names of the Stars in a Book, and a Catalogue of their distinct Qualities, by which means I can tell the true nature of every particular Influence. At last she let me see the utmost Wall by which the World is inclos'd.

Here *Bentivolio* making an interruption to the Discourse said smiling; I thought, *Philalethes*, that you would have told us among other things that *Antitheus* was Complement-ed by all the Signs in the Zodiack as he rode through the Heavens upon the back of the stately Ass *Alborach*; and that as he was passing by the Lunar Orb, the Moon, over-joy'd to see this new *Endymion*, crept into his sleeves to embrace him, and went out in two pieces at his Neck; and that he, by the great Skill which Nature had then taught him, souldred it together again in requital of so great a Civility. But to be more serious; Pray, good *Philalethes*, acquaint us with some of those deep Mysteries which he pretends to

have learn'd by such a miraculous Method. I know not yet what he hath perform'd, replied *Philaethes*; but he brags that the Civil World was not known till he discover'd it, having descended from the Mountains of Light, and that the Principles of true Policy are no older then his Books; that he hath rectified the Notion of Religion to the unspeakable Benefit of the World; that there is nothing worth Observation in the Mathematicks which is not entirely due to him; that he hath reform'd the whole System of Natural Philosophy, and so perfectly discover'd the Impostures of Ethicks, that he hath prov'd the Doctrine of Vertue and Vice to be a mere Fiction, by a new way of Reasoning which he hath invented; in short, that he hath so advanc'd Mechanical Skill, that the best Artists esteem it their happinesse to become his Apprentices. I beseech you, *Philaethes*, said *Bentivolio*, what hath he reveal'd concerning Divinity?

I can more easily give you an accompt of his words, replied *Philaethes*, then tell you what he would have us believe to be his meaning; for at different times he doth express himself in such contrary Language, that it is difficult to suppose that he hath any resolv'd thoughts concerning God. This Great *Phœbus* looks at all his Dictates as Oracles, but they are useless to mankind till some other *Apollo* rise up to unriddle them: However we see Reason enough to imagine that he did not intend men should increase their Faith of a Deity by reading his Books, because he hath written so ambiguously concerning his Nature. One while he says there are no *Beings* but *Bodies*, and that *Incorporeall Substance* is a term of *Contradiction*; which would make us think that he believes no God but the Visible World, and that the Sun, Moon and Stars, Men, Beasts and Trees are the Limbs of his great Body; but that at other times he hath been heard to say that God neither is nor can be a Body: for when they consider that these Expressions jarre so horridly that they are incapable of Reconciliation, they are forc'd rather to conclude that he is in jest when he mentions God, and useth the name Deity by way of scorn, or for fear of the Fate of *Va-*

ninus. For when he wrote his Books, he knew well enough that the Religious acknowledgment of a Supreme Power is so deep impress'd in the Minds of men, that if he had talk'd plainly against Almighty God, some of his more Loyal Creatures would have chastis'd the boldness of his Blasphemy after some such Fashion.

Sometimes he says there may possibly be a God, but we are utterly ignorant what he is; that is, that there is something in the World which none can tell what it is, which is God; and that we ought to adore him, that is, doe honour to we know not what. When some much displeas'd with such a dull Assertion have answer'd, That his Attributes are known significations of his Divine Nature, that is, Essential Properties which are manifest by his Works; and urg'd that we have as true a knowledge of God as of any thing else, and behold the Wisdom, Power and Goodness of his Eternal Being reveal'd long since in the Creation of the World, and which do still present themselves to the eyes of men in the Preservation and prudent Government of all Created things: He replies, that the foremention'd Attributes may be given to God, but they do not truly expresse what he is more then the Amorous Sonnets of Extravagant Lovers do give a true Character of their Mistresses Persons, and that the Praises which they import do not more properly belong to God then the Flatteries of Amorofo's do to their Idols, whom they extoll for Perfections which were never in them. Since some would be apt to call this Atheistical Impiety, he hath endeavour'd to hide it under the plausible Notion of God's Incomprehensibility; that is, he would have men such Fools as to believe, that because they cannot comprehend the Immense extent of the Divine Nature, therefore they do not apprehend any thing concerning it: as if it were not more easie to find the great Sea then a small River; or as if we could not discern the wide-spread Ocean at all, because we cannot drink it all up with our Eyes.

You will easily suppose, *Bentivolio*, said *Philaethes* continuing his Discourse, that he hath represented Religion as

M m

spring-

springing from base Grounds, who hath given such a miserable account of the Deity which is to be acknowledg'd by it. If he had not been disaffected towards the Divine Nature, he might easily have found many good Reasons to support his Honour in the World. The chief of those which he hath assign'd are these, Ignorance in the Generality of Mankind, the Impotent Fear of Superstitious Fools, the Cunning and Hypocrisie of Princes and Priests, and the Influences of some Stars. Thus he pleaseth himself to imagine that the Ignorance which forceth Mankind to frame strange conjectures for want of acquaintance with Ordinary causes, made them suppose that some Invisible Power created the World; and that seeing the Condition of Mortal men is often oppress'd with Poverty, Disgrace, Sicknes and Captivity, through an impotent fear of such Misfortunes, though they happen by chance, yet either by reason of their own Ignorance, or because they have been told so by others no wiser then themselves, they esteem them Punishments inflicted by an Invisible Power whom they have offended, and to whom out of a slavish pusillanimity they are apt to doe Homage, and appease with Prayers and Sacrifice, that so they may escape Torment. Some have observ'd that in his lucid Intervalls the inbred Notion of a Deity hath forc'd him almost to confess, that there is something in God for which by the Right of his Nature he is to be ador'd; yet he will by no means allow it to be *Beneficence*, which doth naturally infer Gratitude; but, if there be any thing, it is *Power*, by which he is inabled to doe us a Mischief. Thus he would have men to acknowledge God only for such Reasons as the Devils, because they can doe hurt, are ador'd by the Indians in a dreadful Image arm'd with sharp Teeth and crooked Claws. By this Iron yoke the Heathen world was of old kept in subjection to those Cruel Spirits whom the Hebrews properly nam'd *Asmodei*, and the Greeks *Apollyons*, and we, from the Evil which they doe, *Devils*, the power of their mischievous nature commanding fear by hurtful actions.

Men being naturally under the power of the foremention'd

tion'd Principles, he says that cunning Princes, who with the Assistance of covetous Priests both contrive and alter Religion as it best serves their Designs to awe their People into Obedience, endeavour to make them believe that they receiv'd their Laws from God; telling them that when contagious Sickneses, cruel Famine, dreadful Earthquakes, or any other extraordinary Misfortunes happen, it is because God is angry for the neglect of his Rites; teaching them to appease his wrath with expiatory Sacrifices: and when they took notice of obstinate Offenders whom they could not conveniently punish because of their Multitudes; they threatned them with Punishments to be endur'd in the World to come, by which means Melancholick people are affrighted into their Duty.

Besides these Reasons, by which Piety is rather undermin'd then supported, he says that Mankind is piously affected by certain Stars, and that Religion is diversified according to the Variety of Influences which are sent down upon the Earth. He pretends also to know the Complexion of every Star so exactly, that he can declare by what Planet or Conjunction of Stars every distinct Religion is produc'd, and affirms boldly that the Jewish Discipline is from *Saturn*, the Christians Gospel from *Jupiter* and *Mercury*, the Mahumetan Superstition from the *Sun* and *Mars*, the Idolatry of the Pagans from the *Moon* and *Mars*. It is strange that he deriv'd not Heathenism from *Jupiter*, since his name was so famous among them; and that Mahumetanism should not have taken its Pedigree from the *Moon*, which would have symboliz'd with the Turkish Arms, the three Crescents; and that neither of them should have been made to hold of *Venus*, since both are so full of abominable Lusts. However, borrowing a little more canting Ignorance of the Astrologers, he says that all these Constitutions have been and shall again be afflicted according as there happen any great Conjunctions in those Opposite Triangles which have dominion over their Laws (as for example, *Aries*, *Leo* and *Sagittarius* have over Christianity, *Gemini*, *Libra* and *Aquarius* over Judaism;) and that as one Planet

overcomes another with Reason, Craft, Piety, Cruelty or Lasciviousness, Religions alter and succeed one another, as they have done eternally. These are the unworthy Bases upon which he would place Religion, slighting those noble Pillars upon which it was at first erected, God's Right and our Duty. Any man that believeth the Being of God, and confesseth him to be the Creatour of the World, will easily grant that we are obliged in Justice to worship him, and Ingenuity will constrain him thankfully to acknowledge and humbly to adore his Patron and Benefactour. But as *Antithesus* has stifled the Connate sense of a Deity, which all Nations do confess to be interwoven with the nature of their Souls; so esteeming himself not beholden to God, he suppresseth those great Reasons which make other men Religious, lest he should be judg'd Ingrateful.

It may be you desire, proceeded *Philaethes*, to know by what brave Standard he measures Religion, which he hath disgrac'd with such a mean Original. • *Antithesus* taking no notice of the Law of Nature, or the Gospel of our Saviour, assigns no Rule but the Arbitrary Commands of the Civil Magistrate, and esteems that true Religion in every Country which the Governour thereof prescribes, and approves all for true, though one contradict another, and judgeth him Religious who, because he is commanded, worships the Devil; and says it is no sin for men to profess Atheism, if they be requir'd to doe it, or to renounce their Saviour, nay, though it be against their Conscience; and teacheth them to excuse the denial which they make in words by thinking otherwise, and gives them liberty to doe it in their interior Cogitations too, if they will, upon this ground, because, as he says, Mens thoughts are not subject to the Commands of God. Thus he hath represented the Saviour of the World as a Rebel for preaching a Gospel which was not authoriz'd by the Roman Emperour; and hath disparag'd the Apostles as seditious Hereticks, because they perswaded the World not to worship Idols. If any thing can be added to that which I have already related, he hath further demonstrated that small measure of Good will which he hath

to Religion by endeavouring to invalidate those Arguments which assure good men that it proceeded from God, the chief of which are *Miracles* and *Prophecy*. *Miracles* are Divine Works transcending all ordinary Power of Nature, by which God hath given Testimony to the Doctrine of his Messengers. These he calls only unusual Accidents of Nature, which Ignorant people wonder at; but which Wise men look upon as no great Matters, because they understand their Causes; and because Impostors doe such things by a dexterous application of Natural Causes, or make weak people believe so by rare casts of Legerdemain. He says also that if some things be so strange that they seem to transcend all Power of Nature and all Art of Magicians, yet he which performs these rare Operations is not to be credited unless the Civil Magistrate declare that the Works are Miracles, and that the Person is come from God. By which Argument the World was not obliged to believe in our Saviour, though they saw him cloth'd with Divine Power, commanding the Winds, making raging Seas obedient to his Word, subduing Devils, healing all sorts of Diseases without any natural Medicines, triumphing over Death, both by raising some to life out of their Graves, and rising himself after he had been buried three days, in a word, exercising an absolute Authority upon universal Nature; because *Tiberius* and his *Procurators* did not make his Miracles authentick with their Civil Sanction.

He is so willing to vilifie these great Operations, as Tricks invented by Covetous Artists to get Riches and Honour, that he will affirm those strange Prodigies which appear sometimes in the Air, to be either Visions only reported by Princes to have been seen, to amuse their People, or else that they are represented in the Air by Glasses. He says that the Armies which seem to skirmish in the Air are only Images of Souldiers at Land or Sea reflected from one cloud to another, and multiplied as shadows are ordinarily by divers Looking-glasses; and when no Armies are near the places where these Apparitions are seen, he says they are brought from remote parts by strong Winds. Some-

Nn

times

times he fancies that men form these Shapes upon thick Vapours which swim in the Air by the power of Imagination, as women make marks upon the Embryo's in their Womb; or else that the Celestial Intelligences which move the Orbs imprint those shapes in their own Bodies, which are extended much like to Skins of Parchment, and in these men seem to foresee future Events by painted Schemes. Thus he makes Miracles things of no greater wonder than an *Ignis Fatuus*, and Ignorant Superstition the only Reason of that Faith which is produc'd by them.

Prophecy in his Opinion is no better Assurance: for he esteems Prophetick Visions only as Dreams of phrenetick men, that thought they convers'd with Angels when they talk'd only with their own Shadows; and says, that God's speaking to them in Dreams is no more but that they dream'd that God spoke to them. Because sometimes things seem to be foretold, he ascribes the power of Prediction to prophetick Vapours which some parts of the earth exhale in some certain seasons, and that those Inspirations enabled the Ministers of *Apollo* to give Oracles at *Delphos*, and forc'd the *Pythian* Girls to sing ecstasick Verses.

These being the chief Reasons which we have to believe what God hath said, and to doe what he hath commanded; you may easily suppose that he esteems the Primitive Martyrs Egregious Fools, and their Noble Deaths only effects of potent Imagination, which they suffered either through a great desire of Honour, or were forc'd to it by the strength of Hypochondriack Humours, and that except the Applause of their Sect they perish'd as trivially as a wild Indian, who will die rather than not Worship his Pagod. Thus that Passive Obedience, which for many Ages was perform'd with so much humble submission, that it was manifest to all beholders to be no obstinate Humour, and by such vast multitudes, that it prov'd it self to be no Rebellious Design when they could not comply with unlawful Commands, which was the ancient Glory of Christianity, and made it flourish under the most sharp persecutions, is by him disparag'd as at the best but an Honest Foole-ry.

You

You will not wonder at all, if after all this he expound any great point of Faith into a Trifle. The Resurrection he esteems only a Recovery from some Apoplectical Distemper; to raise a man from the Dead is only to awaken him out of a Lethargical sleep, or to cure one that is sick of an Epilepsie. The Apparitions of men that have been buried, as he says, are only some Vapours extracted out of their Graves by the Stars, which represent the shapes which they had when they were alive: The potent Stars collecting it seems Vapours out of their cloths too, for they appear many times in the same Habit which they us'd to wear. But it is easie for him to swallow such small matters, who esteems Angels in general but Phantasms or wild Imaginations of sick Brains, and by Good Angels would have us to understand nothing but our Friends, such as are of our Opinion, observe our Humour, or applaud what we say: So an Archangel is a Parasite, or a Carrier which brings good news in a Letter. Departed Souls he interprets Shadows, that is, such as fall from our Bodies when we walk in the Sun; and says that the Anguish which is call'd Remorse of Conscience is inflicted by those, and that they are the most proper Ministers of that punishment, because they must needs be conscious to all our Mis-doings, having accompanied us in all places. Devils he reputes either Fictions of terrified Souls, which hurt only such as make them by their own Fears, or else Wicked men, that is, such as are not of our Mind; and sometimes any thing which hurts us, as Diseases. Sometime he says he could be more content to believe that there are Angels in the received sense, but that the Assertours of that Doctrine do not allow Angelleesses. He doth not value Eternal Blessedness, esteeming the Beatifick Vision an unintelligible Notion, and instead of a clearer knowledge of God, and all things accompanied with an incomparable Joy, he says the Kingdom of Heaven signifies only a state of Civil Government, like to that which the Jews had before they made *Saul* their King. He tells us that the Souls of Good men do not ascend into Heaven or enjoy any knowledge, but die with the Body, but that they

shall rise again, and then be as *Adam* was before he sinned. He understands by the pains of Hell, that Wicked men shall die as others do, and lie without any sense in the Grave till the day of Judgment, and when they rise again shall be tormented by seeing themselves more unhappy than others, that is, they shall be forc'd to eat, drink, marry and beget Children, as they did before, and then die again.

Here *Philalethes* made a pause, and begg'd pardon for the Length of his Narration in these words: I am afraid, *Bentivolio* and *Amyntor*, that I have wearied you both with a prolix Story of *Antitheus* his Theology; but as I hope that Obedience to your Commands will serve for an Excuse of my offence, so I make no doubt but that though the matter of my Discourse hath been displeasing, because it gives notice of a Wicked Desire; yet it is the less considerable, because that which is design'd is impossible. For though the Engine which I have describ'd be fram'd with an Intention to throw Religion off the Hinges; yet it is no more able to doe it, then to pull Humane Nature up by the Roots.

You might have spar'd this excuse, *Philalethes*, said *Bentivolio*, but that you can omit nothing in your Conversation which you judge Civil; but if your own Weariness be not the true meaning of your Complement, we desire to be acquainted with some few of those Principles by which *Antitheus* pretends to have glorified Natural Philosophy. It is but a small labour, answer'd *Philalethes*, and if it were greater I should willingly undertake it at your Command. *Antitheus*, to make the foremention'd Engine more strong, hath fortified it with some assistances which he pretends to have receiv'd from Natural Philosophy, though indeed they are only a few false Opinions which he had bestow'd upon it in hope to borrow them as he should have occasion to use them; that is, to pervert Philosophy to serve his Design against Theology: turning the sound Principles of sober Discourses into bold Paradoxes, and fitting extravagant Fancies, which are apt to take with vain Souls, not only to oppose true Notions, but to lay Foundations of Atheism in his Disciples minds; at once endeavouring to supplant
true

true Reason in those whom he teacheth to misunderstand Nature, and to disserve God's Interest with such as know not the difference between Jargon and Philosophy. One of his Fundamental Notions is, That the World was made by a fortuitous concurrence of stragling Atoms, or, in plainer Terms, that it is Eternal, and was alwayes such as it is now, or not much unlike to it; the common Principles of all things which did eternally exist of themselves, being often shuffled into several Forms by a continued succession of various Motions. By which Artifice all Dependance upon a Deity is rejected, and the World instructed to acknowledge no first Cause. For he was afraid that if he should confess that the World was not Eternal, he would also be forc'd to acknowledge that the Supreme Deity determin'd it to begin at his pleasure. The World thus constituted he calls Nature, and sometimes dignifies it with the Name of God; not meaning that Omnipotent Wisdom, which being distinguish'd from all created Beings derives from himself to them what they are in their particular kinds; but the Nature of things connex'd by several Links of Essence which make the World to be what it is: which is but a more dull Expression of the Doctrine of Atoms, and depends upon the Ignorance of this Truth, that Nature is God's Work, that is, the Method of Divine Art plac'd in the Essences of things, by which they are led orderly to their particular Ends, and so is only the effect of his All-powerful Goodness, or the proper Nature which he hath bestow'd upon every thing.

He looks upon Incorporeal substances (as I told you before) as things to be his'd out of the consideration of Philosophers; and in correspondence with that brave supposition asserts, That the Soul is nothing distinct from the Body, but only a few Atoms put together by chance in a certain Order; and that Death is a dissolution of that Contexture, and a Resolution of the Soul into small particles of fine Dust. But because of some who have diligently consider'd those rare Operations in which Humane Nature doth manifest it self to be some better thing, he says that all those

Acts are capable of explication by Corporeal Motion. He affirms Sense to be nothing but the local Motion of certain parts in the Body, and that Motion, and Sensation which is the Perception of Motion, are both one; that is, a Bell hears it self sound. He defines Reason to be only a Motion of the exteriour Organs of the Body caused by an Impression of the Object, and propagated by a succession of Agitations to the inward parts; that is, the In-side of a Base-viol is made to understand Musick by him that draws a Bow over the strings which are fastned upon the Out-side, and is a Living creature all the while it is play'd upon: poor Musicians never dreaming that they have such a power bestow'd upon them, that their Instruments understand Musick as well as they; and not believing that the Trees or Stones did ever dance after any Harper, though some Poets have said so. Thus as he would have the Constitution of the World understood without a God, so he would have all the Phenomena of Humane Nature explain'd without a Soul, that so Men may be free, if they please, to live like brute Beasts, to whom by his Argument they are not Superiour. The best notion which he can bestow upon the Soul is but a Vivacious Habit of Body, or the local Motion of some particles, and the Beasts have that; and Life possibly is an Harmonical Wind, such as is convey'd by Bellows through the Pipes of Organs, whom we may suppose to live as long as they breathe. Discourse is nothing with him but Motion with Reaction, of which a Lute-string is equally capable with any Man. He obliterates all Connate Idea's of God by which Excellent persons think themselves inabled to converse with the Divine Nature, as the Eye being replenish'd with a Crystalline Humour is made capable of seeing the Sun. Thus Men are represented as no more fitted for Religion then Beasts. But as his Doctrine raiseth Wood and Stones to the same pitch of Sense with Humane Nature, it is but a small matter for him to depress it to the same Level with Beasts, either in Excellency of Knowledge or Capacity of Religion. It is consequent to this That the Soul is Mortal: How should it be otherwise, being

being but Motion * when that ceaseth, it dies. And considering that many believe otherwise, he adds, that the Immortality of separate Souls is only a Window open'd into the dark Region of Eternal Torments by such as have been fool'd with the Demonology of the Greeks.

I perceive you are cloy'd with his Natural Philosophy, and therefore I will set no more of it before you, but give you a taste of his Ethicks. But doth he acknowledge any such thing as Vertue? said *Bentivolio*. You may well make a Question of that, replied *Philaetides*, by what I have reported; but I will tell you what he says, and then you may judge. He asserts that in the Natural state of Humanity all things are indifferent, that nothing is absolutely Good or Evil, and that no common Rule of Good and Evil can be taken from the nature of the Objects themselves; but all things are to be measur'd by mens Appetites, which have the only Power to make whatsoever pleaseth them Good. He supposes men in the state of Nature to be a company of Licentious People stragling up and down the surface of the Earth without any Law, obnoxious to no Authority, incapable of Sin, both because there are no Eternal Rules of Good and Evil, of which the best Philosophers have believed the Law of Nature written upon our Hearts to be a Transcript, and because no positive Commands were given to them; for from whom should they receive them who were their own Lords? He says that the World had never been troubled with those useless Notions of Vertue and Vice, but that some proud Ignoramus introduc'd them upon an arrogant Supposition that men have Liberty of Will, that is, a free Principle of Action; whereas by his words all the Freedom that they have is, that they do not see that they have none; mens Wills being, like other things, extrinsically determin'd: Hence he infers that either there is no Sin, or that God is the Author of it, who doth not only help us to Act, but force us to Will; teaching the vilest Persons to excuse their worst Actions by accusing those causes which with irresistible force necessitate them to operate as they do. Thus Deliberation is rendred as a great Foolery,

and a Horse made as capable of Honesty as a Man, and a Stone as either of them. Conscience, which the Good men of all Ages have ever rever'd as an in-dwelling God, is despis'd by him as an Idol made by false Imagination. Blame is reckon'd but a signification of Displeasure, not the Imputation of a Fault. His new Gospel hath abolisht ingenuous Shame, and says that those whom we call our first Parents had no troublesome resentment of their Eating the Forbidden Fruit as a Crime, but express'd a little Anger against God for not making them with their Cloths on: as if they had been blind, and did not see their skins before they broke their Creator's Orders, or had no reason to blush when through an ingrateful Carelessness they devested themselves of the Innocence with which he indu'd them, by doing what he had prohibited. Thus he hath exterminated Sorrow for unworthy Actions, which in sinners begins the Practice of Repentance; and made humble Prayers, by which all the World doth express a Dependance upon God, as impertinent as if we should make an Oration to the Sun to day to perswade it to rise to morrow. It's true, sometimes he makes bold with his own Doctrines, and frets at cross Accidents, and says that by reason of great Prudence one man is fitter to give Advice than another, and admits of the Distinction which is made between Counsels and Commands, with many other such like pronuntiations; which being mingled with his assertion of the extrinsecal Pre-determination of all Actions and Events, are Arguments against the Liberty of the Will, compos'd much after the manner of those Horns which *Mahomet* saw upon the heads of some of his Monster-Angels, which, as he says, were made of Snow and Fire.

Mens particular Natures being thus represented, you will expect that he should appoint strange Rules to govern them when they are joyn'd in Society. They would be excellent, if they were proportionable to that great Conceit which he hath of his own Ability in this kind: for before his time, he saith, the Doctrine of Civil Government was unknown; and that his Prescriptions are far above any
Com-

Comparison with what hath been deliver'd by the best Legislators in the World, in that the better sorts of Beasts have a more prudent Politic then Men, and could promulgate better Laws if they would please to speak in such a language as we understand. But some which have consider'd his new Modell affirm it to be only a fictitious supposal of a state of Humanity that never was or will be, and that his several Dictates are useless Consequences drawn from false Principles, and perversly applied to the Condition of Mankind, which doth not only reject them as impertinent, but abhor them as mischievous to the Nature and Happiness of Men. Some of his Orders suppose men to be *Autochthones*, Intelligent Mushromes, or else Pre-Adamites born before the Moon upon some *Arcadian Hill*; others are fitted well enough for the Serpentine Brood of *Cadmus*, or for a barbarous multitude of Men degenerated into Beasts: but they agree not with the nobler state of Mankind, which by the prudent appointment of our great Creatour is derived from our Common Parents *Adam* and *Eve*, whose state was never Anarchical, for their Creator was their King; neither were they at any time without Law, for they came not into the World till God had fix'd the Principles of Reason and the Roots of Love in their Natures, and oblig'd them by bringing them into Being to observe the Laws which he had written upon their Hearts. Their Liberty was not unlimited, for these Laws bounded it; neither could their condition be a state of War, unless they should fight against themselves: for by an universal Law well known to them all they were oblig'd to love their Neighbours as themselves. They have deserv'd all Commendations who, writing upon this Subject, have not only reduc'd the Civil state of men to right Principles, but represented a better to mens consideration then was yet ever seen but in Books; that so the World might meliorate it self by the just imitation of a noble Example: But *Antithetus* hath so far encourag'd the World to Degenerate, that he hath made the Nature of Men worse in his picture then ever it was in it self. For he hath presented the first state

of Rational Beings as a War of all men against all men; that is, a Commonwealth wherein every man is his Neighbour's Enemy, and in which every one may justly doe what he will; where the use of Force and Fraud is lawful; where every man having a Right to every thing may get Possession of it as he can, by enslaving or destroying not only what doth hurt him, but also that which he imagines able to annoy him; every man's Appetite being the Rule of what he may desire, and his own Apprehension the sole Judge of the best Means to attain his Ends. He affirms sometimes, and it is correspondent to the foremention'd Principles, that *Cain* did no wrong to *Abel*, since he only took out of the way one that was offensive to him; and as it was no Injustice to kill his Brother, so it was but Wisdom to tempt him into the Field that he might have an opportunity fit for his purpose. *Antitheus* thinks it was no just Reason to move him not to doe it to his Brother because he would not have had his Brother done it to him; and that *Cain* was punish'd by God unjustly, since he had done nothing but what he could justifie by the Law of his Nature; being to give no accompt of his Brother, no not to God, since he was not his Keeper. He slights the Foundation of Happiness which God had laid in Civil Society, pretending that Reason and Love will not hinder men from doing harm to others. But then he should have put some better Principles then what we have yet seen; for Fear and Hatred will not doe it; and if he thinks that they are the only means of Self-preservation, it is a weak thought: For though Reason and Love did require men to doe only good to others, yet they did not forbid them to defend themselves against such as should transgress the just bounds of Common Good. But his own Reasons are good enough for him; who supposeth neither *Abel* to have been *Cain*'s Brother, nor *Adam*, to have been their Common Father; and so excuseth *Cain* from any Obligation to Fraternal Love, and makes him unaccomptable to *Adam*, though he depriv'd him of a Son without his leave. By this you may perceive that his Doctrine is not agreeable with the first state of Nature, but only

only a false Imagination of his own, and useful nowhere except the barbarous Regions of *Cyclopia*.

Antithews having bountifully allow'd this strange Liberty to Men in the state of Nature, hath taken what care he can to assure it to them in all states, and let them know that it is incapable of receiving prejudice from any thing, not excluding those limitations which they themselves shall set to it by voluntary Promises; declaring to them that they are not bound to keep any Covenants made in the state of Nature: and hath added, that no Promises are at any time to be thought inviolable for any Reasons taken from the nature of Honesty, which make them sacred Bonds, since Words are but Wind; but that men ought to perform what they have said for fear of Evil Consequences which may happen upon the breach of their Promises. Men in his Opinion either not being under the force of a Divine Law; or that continuing no longer in force to oblige men to their Duty, then till they have opportunity to neglect it without Danger from their Neighbours.

These are his Sentiments concerning those mutual Duties which Men owe to one another in general: what his Opinions are concerning them as they are under Government, you shall soon know whilst I tell you what Power he assigns to the Magistrate, how he determines the People's Right, and how he takes from them both what he had formerly allow'd to them by cross Grants. He hath gratified the Supreme Magistrate with a Power of Creating Good and Evil, and pronounc'd that his Absolute Will is Divine and Humane Law, and would have his People to believe every thing to be Just which he Commands, and that whatsoever he forbids is for that Reason Evil, and that no Laws made by him can be unjust: That Subjects have no Propriety in whatsoever they possess, and hold their Lives merely at the Will of their Prince, who without doing any injustice may take away the Life or confiscate the Estate of his most innocent Subject; and that all things are his in such an unlimited sense, that if he please he may justly give away or sell the Sovereign Power. Having consider'd

that the Vulgar, which are almost all the World, are easily taken with specious Pretences, he exhorts Princes to learn the Art of Dissimulation, and to esteem it a most necessary part of Royal Accomplishment to be able to Counterfeit all plausible Vertues, especially Piety; that is, prostitute the sacred Notion of a Deity to Worldly Interest: and remembering that so long as men continue Bad, as they do yet, to be truly Good will sometimes prove dangerous; he says they ought to know also how to make a profitable Use of being not Good, though they seem so at all other times: and because it is accounted a Point of Honour in a Prince to verify his Word, he adviseth him, when it is his Interest to break his Promises, to colour the Action with pretences of Urgent Reasons, that the Common people may think he was necessitated to violate his Faith.

At other times reflecting upon that boundless Power which he had bestow'd upon Princes, and fearing that the People would think him guilty of Adulation, and say that he had misinform'd Princes in point of their Right to gratifie their Ambition, he hath made a Compensation for his Error by granting unreasonable Allowances to Subjects: For, to make the Possession of Royal Power insecure in Princes hands, he hath given the People leave when they can to take it from them; and when they are put to suffer Wounds or Death, though never so justly, he hath authoriz'd them to resist: and lest they should doubt that they are obliged to the contrary, he hath told them that Pacts made in the condition of Nature do not bind; that is, Subjects when they can may absolve themselves from those Oaths by which they have sworn Fealty to the Sovereign Power; and that in all Cases the longest Sword is the true Measure of Right, and the strongest Arm the only Infalible Judge of Wrong.

But I will trouble you no longer, added *Philalethes*, with the repetition of such Doctrines by which the state of Reasonable Nature is mis-represented and Men unhappily directed, and which would quickly destroy all that Felicity which depends upon Civil Policy, if they were entertain'd
in

in the World. Here *Philalethes* ended his Discourse; and as *Bentivolio* was about to make an Apology for having put him to so much trouble, and to give him thanks that for his and *Amyntor's* Satisfaction he was willing to spend so much time in the Report of such unacceptable Matters, one of *Philalethes* his servants whom he had sent to *Polistherion* was return'd, and came into the Room to give him notice how things went there. Ha! *Kalodulus*, said *Philalethes*, I have expected you these two dayes; but it seems your entertainment was so good in *Polistherion*, that you could not get away suddenly. *Polistherion* is at this time such an undesirable place, replied his Servant, that if it had not been in Obedience to your Commands, I would not have stay'd there one day. I gave thanks to God a hundred times as I was upon my way home, that you were banish'd from such a forlorn City, which I can compare to nothing but Hell. You dwell in Heaven here, Dear Master, and do singly enjoy that Happiness which for any thing that I could discern is not to be found in all *Polistherion*. I met nothing but Discontent wheresoever I came: the Streets are fill'd with Cries, the Houses echo Complaints; the Exchange is spoil'd with Fraud, the Courts are become a prey to Injustice. All Relations have abandon'd those Vertues upon which their mutual Happiness was founded. Fathers have given up all Studies but their Pleasures, and their Children imitate them. What Errours the Women commit I dare not say, but they defend them by the Examples which they receive from Men. Friends undermine each others Interests, and yet complain against one another. Fidelity is grown so rare, that Masters are insecure as to their Domestick Servants, and men have as many Adversaries as Neighbours. In short, they live after such a fashion as if Wickedness were licens'd amongst them; but I believe that they will soon grow weary of this false Liberty, and be glad to return to their former state. For Unhappiness seems to have made a perfect Conquest of *Polistherion*, and having broken those Holy Links of Justice and Love by which Prosperity is fastened to Humane Society, doth make them drag one